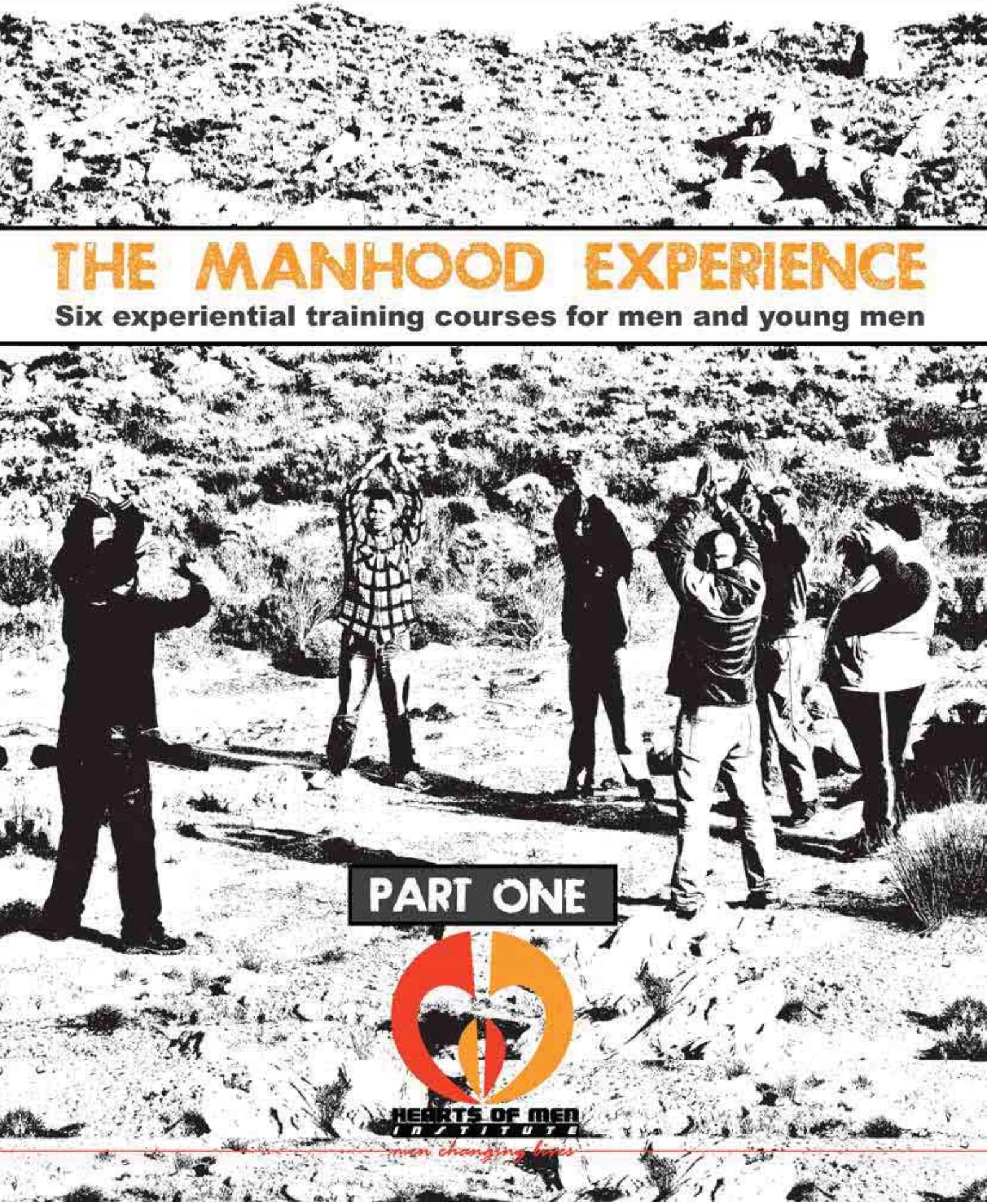


THE
HEARTS OF MEN
INSTITUTE



THE MANHOOD EXPERIENCE

Six experiential training courses for men and young men

PART ONE



HEARTS OF MEN

INSTITUTE

man changing lives



WELCOME TO PART ONE OF
THE
MANHOOD
EXPERIENCE

Six experiential training courses
for men and young men

THE HEARTS OF MEN INSTITUTE

Cape Town

South Africa

2017

Credits



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Hearts of Men

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Please refer to the appendices in our book 'In the Hearts of Men', in which all our staff, key volunteers, board members, partner organisations, host communities are credited.

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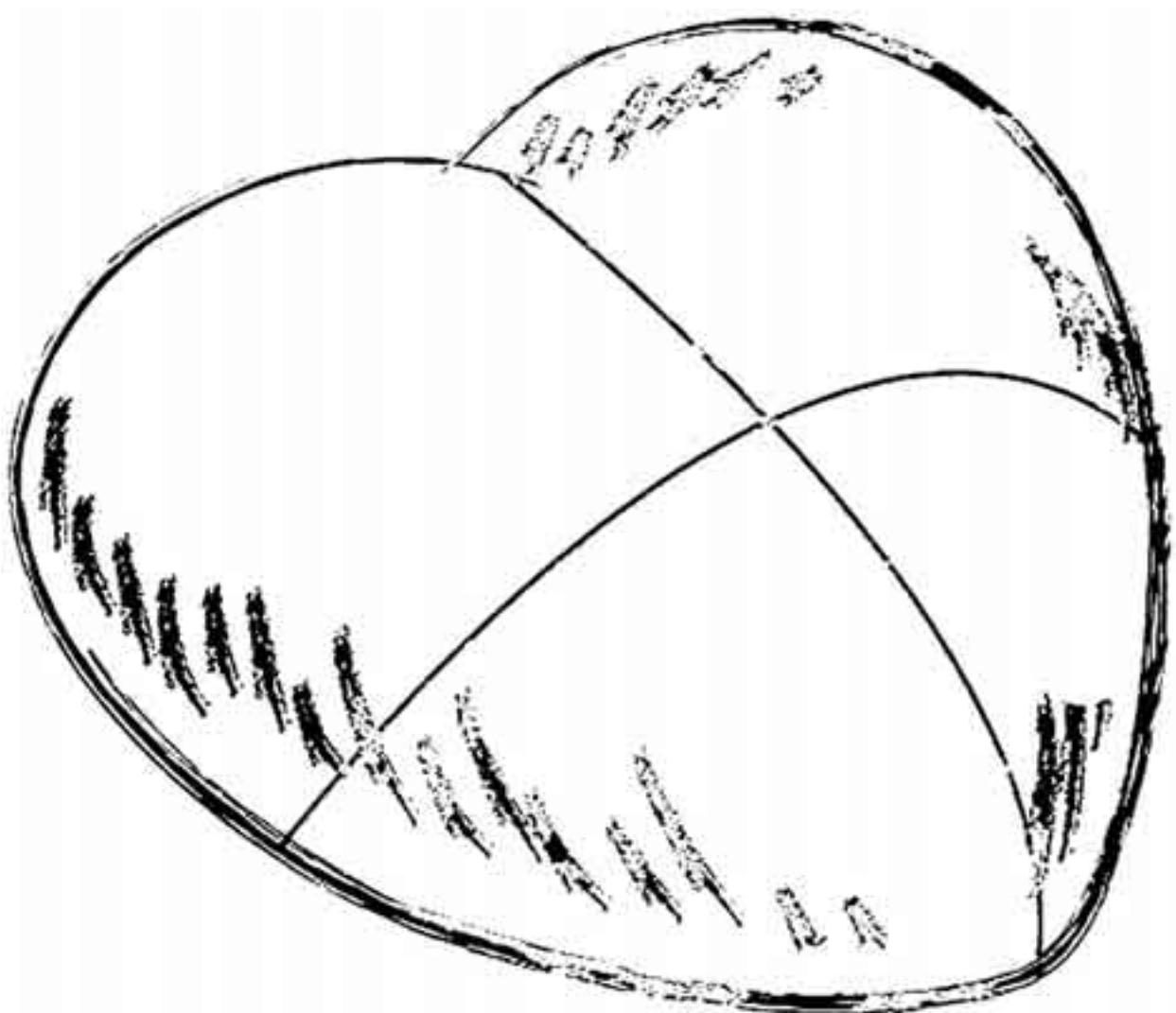
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WELCOME

Hearts of Men have been running community-based mentoring programmes, bringing older and younger men together in support circles in the Western Cape over the past 15 years. The approach and the materials included in this manual have been tried and tested in many different communities, working with diverse groups of men/young men, aged between 15 and 70 years. For more background information on Hearts of Men and a detailed description of our work, please refer to our book *In the Hearts of Men* (published in 2015). Details are given at the back of this manual.



THE CONTEXT

SETTING THE SCENE

LET THE JOURNEY BEGIN

At the heart of our understanding of the context in which we work is a belief that South Africa is a multiply wounded nation, carrying the emotional weight of the scarring of individuals, families, cultures and communities by violent forms of colonization and apartheid.

Over generations the physical and psychological brutality of colonization and the racial hatred of the apartheid state were institutionalized in all the structures of South African society. This has created a scarring – an alienation, a reduced self-esteem, a ripping apart of families and communities, leaving human bonds fragile and dislocated.

As a nation we have spent little time, resources and effort on understanding how the past is impacting on the present levels of violence in our personal relationships with each other. The weight of the past is experienced in the breakdown of relationships, resulting in social epidemics such as drug addiction, domestic violence and xenophobia.

We are often in denial about the ongoing impact this past trauma has on our daily lives. In our focus on creating the new South Africa, we have developed amnesia regarding the horrific impact of colonialism, exploitation and racism on our everyday social interactions, personal relationships, cohesiveness and culture.

OUR WOUNDS RUN DEEP

Our daily existence is impacted by the effects of rape, murder, family violence, binge drinking, road rage, taxi conflicts, and school and community violence. The high rates of interpersonal violence prevent our self-actualization and undermine our development as a nation. Rather than attempting to understand the wounds of the past and deal with them effectively, we often lack the emotional vocabulary to express our feelings, and in too many circumstances, have normalized this abnormal behaviour that is caused by the scarring.

This culture of normalization has been unconsciously internalized and is directed towards self and family, creating a high potential for fragmentation and violence. "Shoot to Kill." "Women need a beating every now and again." "Let us return to the death penalty." "Bring back corporal punishment." These ideas are prevalent in our society and reflect an internalization and normalization of a culture of violence. This destructive impulse destroys the foundations of our relationships through a failure to reflect on and take responsibility for our actions.

The deep wounding of our nation is most clearly seen on a personal level, in the behaviour of men, and in the dominant masculine identity we are socializing our sons and daughters into.

We believe that it is the multiple wounds that are woven into our masculine identity that too often propel individual men to psychological, physical and institutional violence.

WHEN MEN CRY BULLETS ...

'When a person does not or cannot work through a trauma right away there are social consequences. The most frequent of which are apathy, isolation and aggressiveness. These consequences are only revealed over time. When one has a lot of accumulated pain, one loses the capacity to communicate with others. The ability to communicate, to be flexible and tolerant is enormously reduced among people who have a number of unresolved personal traumas. The characteristics vital to a person's ability to function adequately become affected.'

The only way men found to express their pain was through violence and aggressiveness, because that's the only way men have learned to express their emotions and shake off their traumas.'

*- extract from 'Living and Surviving In a Multiply Wounded Country'
by Martha Cabrera*

The results are devastating to the way men are responding to their families – absent fathers, abusive behaviour, being unfaithful and workaholics. We have men filling the landscape as weak role models with regards to manhood and fatherhood.

Over the past 15 years we have spent 100s of hours listening to boys and men of all ages recount their stories and reveal their pain and scarring as individuals. The telling of their stories has faced us with the need for deep introspection and analysis to try and get to the root causes of 'why men cry bullets'. It has forced us to make emotional sense of, understand and analyze the trauma men have suffered.

FRAGMENTING THE FABRIC OF THE FAMILY

The ravages of both colonization and apartheid have had a huge impact on the usual cultural, social and economic roles that men have been expected to fulfil – that of caregiver, provider, protector, partner and guide.

The expropriation of land, forced migrant labour and urbanization have all affected the role the man plays in his family structure. This, in turn, has disfigured the form and content of the relationship between father and son/daughter.

Fatherhood as a role has gone through a massive reconfiguration as we have moved from men being present and responsible in the family, to the scourge of absent fathers.

Today there is a refusal by too many men to acknowledge their responsibility as a parent and as a father. This affects far too many South African families. Fathers are destined to play an important role in the lives of their sons and daughters, and when the father is missing or absent, this can cause serious consequences for the mother of his children, and for the young ones themselves.

And of course, for the man himself, not playing his part in the family unit, and being able to witness the joys of his children growing up, will scar him even deeper.

From our observations it seems that the relationship between father and son/daughter is a key determinant in how men behave towards themselves, other men and women.

If the relationship between father and son/daughter is not a healthy one, then the resulting trauma and unprocessed pain seems to become a powerful indicator as to the children's behaviour over many years to come, until such time as the child begins to make sense of what has happened and begins the process of healing.

FATHER-HUNGER

We have come to understand that a hunger for 'father love' makes it difficult for many men/women to complete their socialization and move beyond childhood. Unresolved father issues seem also to act as a catalyst for further relationship breakdown and trauma.

The role of the father – both physical and emotional – seems to drive men's sense of self and understanding of their place and function in society.

The rapid change and breakdown in the nature of fatherhood has resulted in:

- ➊ A confusion of identity and roles for many men;
- ➋ A masculine identity that normalizes the use of psychological and physical violence as a legitimate response to human interaction; and
- ➌ The impact of the multiple wounds of our nation, which is most painfully experienced by children in their relationship with their absent fathers.

The absent father epidemic is resulting in a generation of youth being socialized with watered-down and negative male role models, leading to further distortions of masculinity.

As we try to understand the scarring that is driving masculine identity into a crisis, we have begun to name some of the scars and wounds:

- ➊ A lack in understanding of one's own identity leads to alienation and confusion;
- ➋ An inability to speak from the heart and express oneself results in a display of hatred, frustration and anger being expressed through violence;
- ➌ An internalized oppression of despair, low self-esteem and self-hate woven into the fabric of the family lead to abuse of self and others;

- ➊ Destructive and unfulfilled relationships result in ongoing personal pain and stress from unresolved issues;
- ➋ An intergenerational cycle of pain, abuse and neglect gets carried over from one generation to another, from parents to children, creating an ongoing cycle.



INTRODUCTION TO 'THE MANHOOD EXPERIENCE' TRAINING

DELIVERING THIS TRAINING

'The Manhood Experience' covers the core content of the Hearts of Men training for men and young men within communities.

It consists of six courses that make up the complete training programme. It is offered on a part-time basis spread over a many months, or as a shorter intensive process.

Five of the courses are delivered on a sectional basis within the host community. One course is residential and is facilitated in an outdoor rural or wilderness setting, thus requiring the participants to be away from home for a minimum of three to five days.

Part-time delivery of training:

There are six courses, comprising between 25 and 30 three-hour sessions, plus a residential camp of three to five days. At one session a week the duration will be between six and eight months. At two sessions per week the duration would be between three and four months. The number of sessions you hold will depend on the time you have available. To do justice to this training, we recommend you do not drop below a minimum of 20 sessions. This number does not include the three-day residential.

Full-time delivery of the training:

An intensive delivery of training would be for a period of two weeks without a break (i.e. for 14 consecutive days), or over three weeks (for 15 working days plus weekend breaks).

This training is more effective delivered over time, as this gives an opportunity in between sessions for practical application of learning and reflection. This is more desirable with regards to personal development. The more intensive delivery style might be more appropriate for professional staff training, for those interested in facilitating group work with men and young men.

This course forms part of the training process for our community mentoring programmes, which normally run for a minimum period of three years. Firstly older men, earmarked to become mentors to younger men, will experience the training. Then this training is made available to the young men, and they are then introduced to their mentors as part of the process.

In our development of the programmes, we have allowed for up to three weeks of presentations and recruitment upon entering a community.

It was during this phase we discovered that when men come to the public presentations and are told that we will be starting in a few weeks' time, they normally do not return to the circle.

In order to prevent men who are interested in the programme from disappearing (so as to shorten the time period between recruitment and commencing the programme), we started with the 'In the Heart of a Man' introductory sessions, which are laidback in nature and engaging, getting men to think globally about what the state or condition of manhood is.

The training proper begins with 'Reclaiming Manhood', followed by the outdoor residential component, 'The Wild at Heart Adventure'. The training then continues with three courses back in the host community.

This manual is a resource for facilitators and for those working with men and boys, to support them in exploring meaningful ways to build capacity and to enhance their personal development by promoting a positive sense of masculinity, as well as to create a safe space for learning and sharing.

THE MANHOOD EXPERIENCE – SIX COURSES

1. In the Heart of a Man (up to four sessions, or one-day introduction)
2. Reclaiming Manhood (between seven and eleven sessions, or three to four days)
3. The Wild at Heart Adventure (two sessions, plus a minimum three- to four-day residential)
4. Taking a Lead in Life (minimum four sessions, or two days)
5. Leadership in Action (minimum four sessions, or two days)
6. Mentoring in Action (minimum four sessions, or two days)

FACILITATOR NOTES

Throughout this manual, facilitator notes are clearly marked, giving guidelines to the exercises and comments that relate to the specific activity, as well as suggestions for the facilitator.

The role of the facilitator

The role of the facilitator is not to preach, lecture or make the group dependent on him. We advise that, when facilitating this work for the first time, facilitators work in teams of three, to alleviate performance fatigue and expose the participants to a range of people with different facilitation styles. The team approach also provides an opportunity for team mentoring and support, with a mix of facilitator experience from advanced, to intermediate, to beginner.

The facilitators set the scene at the beginning of each session and create a safe space for participants. It is important to clarify some guidelines around confidentiality, and regarding participation, for example no interrupting, and only volunteering yourself.

The facilitator's role also includes asking questions of the group, guiding the discussions when needed, keeping time, and linking or building on the different points raised by participants. Facilitators need to listen attentively and can use paraphrasing, restating or emphasising what participants have said in different words, for example 'so what you are saying is ...' or 'if I understand correctly, you think that ...'

The facilitator should ensure that all participants speak and allow the ones that are silent an opportunity to voice their opinion by going around the circle, or by asking participants directly to speak. Be careful not to put anyone on the spot, and not to allow anyone to dominate.

Group activities

Some activities are personal in nature and some participants might feel threatened sharing in the bigger group. Working in small groups or pairs can make them feel more comfortable and make it easier for them to share. When using small groups make sure to give clear instructions with regards to:

- ➊ The time allocation for the activity;
- ➋ Ensuring that every participant gets a turn to share;
- ➌ Giving enough time for wrapping up the discussion;
- ➍ Ensuring each group appoints someone as a scribe, to take notes of the discussion if needed;
- ➎ Ensuring each group appoints someone as a spokesperson, to give feedback to the bigger group if required.

Handouts

We recommend that participants receive a file in which handouts from each of the sessions can be placed for safekeeping. The handouts are useful notes that reflect on the previous session.

Worksheets

The worksheets are a set of tasks given to the participant at the end of each session. The purpose of the worksheet is to give each participant an opportunity to explore the content of the previous session in more detail and to support him in an area where he may be struggling. It is not a means to test their understanding of the coursework or their knowledge. It is recommended that the worksheets be placed in the same file as the handout notes, for future reference.

Check-ins and Check-outs

A 'Check-in' and a 'Check-out' is used at the start and finish of each session. It is used as a way of setting the tone and the theme for the session and flows into the broader discussion. This allows time for the facilitator and participants to settle in for the session and is used as an icebreaker. Likewise it is used to close the session by reflecting on the session just completed or the coursework covered.

Interactive exercises

In this manual we just focus on the core content of the training, which is conversational in style. Interactive and experiential exercises combining movement and action can be useful additions to provide a shift in energy and to keep participants engaged. We would recommend their use depending on the session time you have available, and on your facilitation training and experience. Some exercises, for example trust exercises, require specific knowledge and expertise in maintaining participant safety. Role-play requires good facilitation and proper briefing and debriefing processes to be effective. We also recommend the use of drumming, dance and group singing in our programmes. What you are able to provide will always depend on the skills you have available in your facilitating team.

Adapting the work

Most of the questions and approach in this manual are aimed at an adult group, i.e. over 20 years of age. You can use your own judgement in terms of what questions would be appropriate/inappropriate for a younger age group of, say, 15 to 19 years. It is quite easy with a bit of creativity to make adaptations to suit younger participants. We use basically the same course structure for all age groups. It is only the detail of the content that will be altered as and when necessary.

Another example of adapting this work is changing the emphasis of the training from, say, 'The Manhood Experience' to 'The Fatherhood Experience'. This we have done when we were asked to focus on fatherhood and to build a mentorship programme aimed at young fathers. So, for example, the Course Two title was changed from 'Reclaiming Manhood' to 'Reclaiming Fatherhood'.

Teamwork

We recommend teams of facilitators working together. For most of the courses held in the community, we would always aim to have at least two facilitators running the circle work, with the possibility of an apprentice facilitator working alongside them. In this way you can have a mix of different levels of expertise, i.e. an experienced facilitator, a support facilitator and a newcomer. This is recommended for succession planning, so that you are always bringing new facilitators through, and that they can learn from, and give support and feedback to, one another.

Another advantage of the team-based approach is that the participants receive different qualities and perspectives from a range of facilitators, rather than being exposed to just one facilitator all the time. With a team-based approach, the programme can always proceed; even if one of the facilitators is unavailable for a particular session, you will have the necessary cover.

You will see later that we always have a larger team of facilitators (sometimes up to ten) for the outdoor residential course 'The Wild at Heart Adventure'.

Attendance

We recommend the use of a register so the facilitator/s can monitor participant attendance, and can make arrangements for individuals to 'catch up' on important sessions they might have missed. It is also important for participants to commit to attending regularly, and to clearly communicate beforehand any reason for missing a session. It is recommended to set up a participant follow-up procedure if anyone is missing without prior notification.

The thinking behind this is to encourage the men and young men to be reliable and consistent, and to show commitment. The older men will need these qualities when entering into a mentoring relationship with younger men. And of course we also wish participants to get maximum benefit from the training experience.

The importance of inclusivity

When we are welcoming a new group of participants or when we are introducing a new man to the circle, we have a talk that goes as follows:

"All men are welcome here. It doesn't matter where you come from, what you've done, your religion, your race, your culture, your language, your sexual identity – you are welcome here in this circle of men. This is a circle of respect, of acceptance – we practise non-judgement here. None of us is perfect. We have all made mistakes. We gather here together as men. All men are welcome here."

It is important to be inclusive in our use of language and in what we say. The aim of our support circles is to allow men and young men to open up, to share themselves within a safe environment. The role of the facilitator/s is vital in creating this space.

If you know you have a gay man/men in the circle it is important to refrain from exclusively using the term 'wife' when referring to a man's life partner. In a diverse group, using the term 'partner' would be more inclusive. This same applies to religion. If you are working in a religiously diverse group, you would refrain from using the phrase, 'as Christians we ...' Aiming to be inclusive, you could rather say, 'as people of faith we ...'

It is important that the facilitator/s are aware of the make-up of their group. This also refers to whether men have grown up with a father figure in their lives, have ever known their father, or have been abandoned by their parents.

In sessions where you are working with relationships with mothers and fathers, it is important to adapt your approach and how you phrase a question, to be able to include the life experience of all the men in the circle. For example, if the task is to write a letter to your father, you might have to explain the task in a way that includes those who know/knew their dads, and those you don't.

PROGRAMME PHASES

The content of 'The Manhood Experience' training reflects the following programme phases:

- ➊ The setting-up/recruitment phase (In the Heart of a Man);
- ➋ The core delivery phase (Reclaiming Manhood/Wild at Heart/Taking a Lead in Life);
- ➌ The practical application/projects phase (Leadership in Action/Mentoring in Action); and
- ➍ The follow-through phase (ongoing mentoring/recruitment for a second programme).

PROCESSES

The four programme phases include the following processes:

Presenting	: Speaking with individuals and with groups; presenting the programme as a possibility for men and their communities;
Recruiting	: Getting specific men and young men to enrol in the programme for at least one year and committing to dates/times and so forth;
Engaging	: Forming the group (In the Heart of a Man);

- Connecting** : Deepening the conversations: Who am I as a man? (Reclaiming Manhood);
- Healing** : Deepening participation: Where do I come from? (The Wild at Heart Adventure);
- Visioning** : Exploring what is possible: Where am I heading? (The Wild at Heart Adventure);
- Leading** : Taking control of my life/building strong relationships (Taking a Lead in Life);
- Committing** : Taking a stand for my family and my community (Leadership in Action); and
- Mentoring** : Training in supporting and coaching others (Mentoring in Action).

THE CONTRADICTIONS IN WRITING A MANUAL

No course exists in a manual. A course is a dynamic experience that exists in real time. The course exists in the interaction between the facilitator and the participants, and between the participants themselves.

An experienced trainer once said, "Do not worry too much about the manual. You will not find the course in the manual. Remember the course exists inside the participants. Your task is just to facilitate the experience and bring it out of them – so they can get to see it, and experience it. The manual is merely a set of notes, a written record to assist you."

There is always a danger in putting an interactive course down on paper. It can't be delivered mechanically, just going from activity to activity. The course contents described in this manual are merely a set of suggestions.

The overall structure is important, that is the themes that each of the courses covers. Facilitators have to embody the process and make it their own, bringing their own experience to the content and engaging the participants in a two-way conversation. The process could be best be described as an inquiry into manhood, 'what does it mean to be a man?' and 'what is my purpose?'

With Courses One, Two, Four, Five and Six, the activities and questions are merely given as guide for the facilitators. In the separate manual, that includes the content of Course Three, we would recommend keeping to the contents as detailed. You will see that this particular outdoor intensive course, presents a very different challenge to the other urban-based courses mentioned above.

ON THE USAGE OF 'HE' IN THIS MANUAL

As this training manual is focused on working with men and young men, we use 'he' or 'him' when referring to the facilitators or programme participants.

DISCLAIMER

AN IMPORTANT NOTICE – *please read this carefully*

This manual was originally intended for use by participants on a Hearts of Men training course, or by a participant in one of Hearts of Men's community-based mentoring programmes.

The courses described in this manual form part of a comprehensive training programme, and were not designed for separate delivery. They were created as part of a holistic personal and skills development experience.

We acknowledge that individual courses can have value as stand-alone entities, but emphasise that the power in the design is experienced when completed as a whole.

As our passion is to see this work spread as far and wide as possible, Hearts of Men now makes this content available to those who wish to use it. Hearts of Men expects acknowledgement when individuals or projects use these course structures, materials and ideas.

Duplication of contents can be done with due acknowledgement to Hearts of Men. Crediting of the original source is expected. This manual or its contents may not be sold for personal gain and may not be commercially duplicated.

Hearts of Men cannot take responsibility for facilitators who have not been trained, and who are not being actively mentored or regularly supervised by Hearts of Men.

Hearts of Men can also not be held accountable for poor facilitation standards, course planning and preparation implemented by freelance facilitators and independent organisations.

With this course material being in the public domain, participants and facilitators use these resources at their own risk.

'The Wild at Heart Adventure'

'The Wild at Heart Adventure' is an intensive residential course held in an outdoor or wilderness setting. It requires a higher level and experience of facilitation and participant safety considerations. This course is published in a separate 'Wild at Heart Adventure' manual.

The content of this course is normally only shared with facilitators who have been through the required training, or who already have sufficient training and experience in this specific work. In this 'The Manhood Experience' manual, we do provide a detailed 'Wild at Heart' course overview, as well as extensive notes on the logistics and safety measures involved, and the team preparation process.

MEN IN THE CIRCLE

In an empty school room
Men gather
The community is poor
But something is different
In this circle of men

They are here to learn
About themselves so that
They may help guide the
Young men in their journey
From boyhood to manhood
A tradition that was lost for
A very long time

A friendship grows
Between the men
Allowing the pain
Which each man carries
To be spoken, perhaps
For the first time

As the men speak their pain
Others are touched deeply
And all take a step
To heal the pain
Of many hard years
Of living

A deepening care for each other
A willingness to share
Allows the gold that hides
In each man
To shine

A group of men who
Are willing to care for their
community
Instead of
Tearing it apart
These men have a heart
That has not
Been seen for generations

In this group if you are awake
You may catch sight
Of this gold that is
In every man
Is in every boy

I thank those
Who created this circle
So men may heal
So men may be
Who they really are
Thank you for holding us
Men in the circle

(This poem was written by a Hearts of Men mentor)

COURSE ONE

In the heart of a man

COURSE ONE – IN THE HEART OF A MAN

INTRODUCTION

This is an introductory course that normally runs during the recruitment process. It provides a focus for the men who have already joined, whilst other men are still being recruited. It aims to begin establishing the group, to build participants' trust and confidence in communicating with each other in a group setting.

General themes covered are: How do we see and relate to the world around us, to relationships, to family life, to parenting? This course will be facilitated over four sessions; alternatively it can be facilitated in one day if part of an intensive programme.

SESSION TITLES

Session 1: Perceptions	– the way we see
Session 2: Interpretations	– the way we think
Session 3: Assumptions	– the conclusions we draw
Session 4: Manhood	– the way we perceive ourselves

AIM OF THE SESSIONS

The aim of these sessions is to provide men with an opportunity to speak to other men about their views on the state of manhood in our country and globally. Men get an opportunity to engage with different topics in a non-threatening environment created by the facilitator/s. The men should be relaxed and get used to speaking in a circle that feels safe, to begin to share freely. The facilitator/s should not ask personal questions, but keep the discussions general, asking questions like, 'How do men view the crisis of absent fathers? Why do men like to talk about sport, cars and women? Why are men not closely involved with their children from birth?'

Facilitator note: These four sessions in Course One might be a bit shorter than the sessions from Course Two onwards. The intention here is just to get the participants used to coming, sitting in a circle, and sharing in a conversation.

COURSE ONE – IN THE HEART OF A MAN

SESSION 1: PERCEPTIONS – THE WAY WE SEE

WELCOME AND INTRODUCTIONS

The facilitator explains the purpose of this course and the fact that recruitment is still underway, so new participants will hopefully join in the coming weeks. He leads an introductory discussion to get the session going, focusing on our perceptions – the way we see the world around us.

Facilitator note: The facilitator can start the session with a question to help relax the mood in the circle and continue with other questions if needed to keep the group talking.

An example of an introductory question: Do you think that men and women are different – the way they think, act and behave in any given situation? Do you think that the roles of women and men are different?

Facilitator

 "Over the next few weeks we will look at how we see each other as men, and how we view women – our wives, our daughters, our girlfriends, our mothers."

CHECK-IN

The facilitator explains the purpose and form of a check-in. He asks participants a check-in question.

Example questions – choose one or two:

- What is your name and how are you feeling today?
- What would you say is a good way for a man to dress?
- What kind of food would make a man feel good about himself?
- Where do men go if they want to have a good time?
- Where do women go when they want to have a good time?

ACTIVITY 1 – Discussion in pairs

Focus: Participants getting to know each other and getting used to speaking in the circle

The facilitator asks the participants to choose a partner. He lays out several objects on the floor in the middle of the circle.

The facilitator asks each participant to choose one object to use as a way of introducing themselves to their partner.

After both participants have had an opportunity to share, the facilitator asks them to exchange their objects with each other.

The facilitator then asks each participant to introduce their partner to the group, using their partner's object.

Examples of objects that could be used:

- ➊ A watch, balls, bottle
- ➋ A candle and matches
- ➌ A lock and keys
- ➍ A cell phone
- ➎ A peg, top, yo-yo, armbands
- ➏ An advertising brochure
- ➐ Various fruits

Debrief of Activity 1

- Is it easy for men to introduce themselves to other men?
- How do men introduce themselves to women?
- What are some of the things men say when they introduce themselves – to men and to women?

ACTIVITY 2 - Group discussion

Focus: Exploring the images men portray

The facilitator leads a discussion by asking participants to respond to the questions:

- When men meet someone for the first time, what image do they portray?
- What do men want people to think about them when they meet at church, at sport, at the gym or at work?

- What is the image of a 'real' man?
- What kind of roles do most men play with their children?

Debrief of Activity 2

The facilitator leads a discussion on the image men portray.

- Why is there such pressure on men to conform to a certain image?
- Where does this pressure come from?
- Why are men not involved in the lives of children when they are small?
- Have you noticed that in most situations of working with young children, there are no men involved?
- Why is it that men don't seem to interact with small children in crèches, in church/places of worship, at school?
- Have you noticed that at the foundation phase the educators are almost exclusively female?
- Are men scared of, or uncomfortable to be with, their own children?
- When should men get involved in their children's lives?

CHECK-OUT

The facilitator explains the purpose and form of a check-out. He asks a question and gives each participant an opportunity to respond to the question by way of closing the session.

Example questions:

- What have you observed from our discussions tonight?
- How have you felt about sitting in this circle of men?
- Any thoughts you will be taking away with you?

COURSE ONE – IN THE HEART OF A MAN

SESSION 2: INTERPRETATIONS – THE WAY WE THINK

WELCOME AND INTRODUCTIONS

The facilitator welcomes any new members to the circle and does a quick recap from the previous session, 'Perceptions – the way we see'. He could ask a participant to give a brief overview of what was discussed the previous week. The facilitator shares the aim of this session, 'Interpretations' – exploring the way men think about everyday things, especially in their relationships with women, other men and with children.

CHECK-IN

The facilitator sets the theme/asks the participants a question to start the session.

An example:

"State your name, and how you are feeling tonight. Have you any thoughts about the things we discussed in the last session?"

ACTIVITY 1 – Group activity

Focus: Interpreting what we see

Some picture examples for Activity 1:

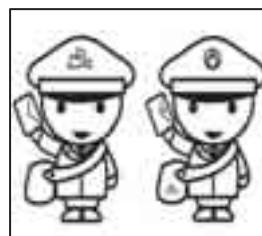
A famous sportsman



Face of a young/old woman



Spot the difference



A father and son



The facilitator pastes some pictures against a wall or on a flipchart, and asks participants to view the pictures, for example 'A father and son' and 'A famous sportsman'.

The facilitator asks participants to walk up closer to the picture if need be. He asks them, "What do you see?"

The facilitator asks the participants for their interpretations of the picture.

Participants then return to their seats.

The facilitator hands out copies of another picture to each participant, for example, 'Face of a young/old woman'.

The facilitator tells the participants to look at the picture and asks the question: "What do you see?"

The facilitator hands out another picture, for example, 'Spot the difference', and asks the participants if the two images are the same.

Debrief of Activity 1

The facilitator leads a discussion by asking some questions, for example:

- What did you see in the pictures pasted against the wall? What are the differences in the answers we all gave?
- What did you see on the two pages you were given? How is it that most of us saw different things, even though we were all looking at the same images?
- Are we as men easily influenced by others, by what others see, and if so, why?
- Do we as men often persuade others to see what we see? If so, why do we have this desire?
- Is there a difference between the way men and women perceive and interpret things? If so, what are some of the differences?

ACTIVITY 2 – Group activity

Focus: Exploring how our interpretation of what we see depends on our point of view – what we see and what we are not capable of seeing

The facilitator requests the whole group to stand in a circle. He asks for one volunteer to stand in the middle of the circle.

The facilitator then chooses participants who are standing in the circle opposite each other. He tells them he will ask them each the same question regarding the person standing in the middle. They must only answer what they can actually see. He asks each one of them in turn, "How many eyes has he got?" The one standing behind will reply, "He has no eyes." The one standing in front will reply, "He has two eyes."

The facilitator then asks a participant on either side of the man in the middle, "How many eyes has he got?" They each answer, "One eye."

The facilitator then continues this process by asking different participants in the circle, "How many ears has he got? Has he got a nose?"

Debrief of Activity 2

The facilitator leads a discussion by asking some questions, for example:

- How is it possible that we get so many different answers from you, when we were all referring to the same man standing in the middle of the circle?
- Does our point of view – the position we are viewing from – make such a significant difference to what we are able to see?
- How does this exercise relate to how things are in real life – to how we perceive things, to how we interpret what we see?
- How does our point of view affect how we see things and how we interpret specific situations?

CHECK-OUT

The facilitator sets the question/theme for the check-out.

An example:

"What has it been like for you tonight, being back in this circle of men? And please share any thoughts you have had regarding this conversation we have had tonight?"

Facilitator note: In a Hearts of Men training process/community programme, the facilitator is free to alter a session with his own choice of exercises, discussion focuses and specific questions. What each facilitator will follow is the overall course intention, session structure and key focus areas, i.e. Perceptions, Interpretations, Assumptions and Manhood. If he changes questions and/or exercises, he must always check that what he chooses clearly fits with the focus of the day and the fact that this is just an introductory course. The point here is that what we present to you in these sessions is just one possibility, one suggestion as to what the specific content could be.

COURSE ONE – IN THE HEART OF A MAN

SESSION 3: ASSUMPTIONS – THE CONCLUSIONS WE DRAW

WELCOME AND INTRODUCTIONS

The facilitator introduces any new members to the circle. He leads a discussion to introduce the session. The aim of this session is to explore the way we as men arrive at conclusions based on the way we see and think about things.

The facilitator sets a question for a warm-up discussion. For example, "What opinions do men have about women relating to sports such as soccer, boxing and rugby?" He goes around the circle, giving each man an opportunity to give a response to the question.

The facilitator teases out the assumptions that lie behind various statements that are made, for example: "I believe women shouldn't play those sports. Those sports are meant for men. What man will want to go out with a woman who plays rugby?"

Possible assumptions: "Women are weaker than men. They will get hurt. They will not enjoy it. Women who play traditionally men's sports are not attractive; they will lose their femininity."

It is good to test each assumption next to the facts of the matter. So, for example, with the above, there are numerous examples of women successfully playing these sports from club to international level, and who are experiencing good relationships.

Facilitator

 "In order to create a healthy co-existence between men and women, we need to deal with the myths and assumptions that exist around manhood and womanhood, and with the conclusions men and women draw from the experiences, observations and thought processes."

CHECK-IN

The facilitator sets a question/theme for the check-in:

"What is your name and how are you feeling today? How has your past week been?"

ACTIVITY 1 – A group problem solving exercise

Focus: Exploring the assumptions we make

The facilitator lays out a sheet or cloth that is big enough to accommodate half of the group. This is a group activity and all participants must be standing on the sheet to start the exercise.

The facilitator describes the challenge: "Everyone must be on the sheet and turn it around so that the top will be at the bottom, without any of you getting off the sheet."

The facilitator keeps repeating the instruction, and sees that participants are safe while they are in the process of turning the sheet over without any of them touching the floor.

The facilitator allows enough time for participants to turn the cloth over at least once.

The facilitator keeps encouraging the participants to work for a solution without helping them to resolve the problem. He observes their behaviour and listens to their conversation as the group negotiates and problem-solves.

Debrief of Activity 1

The facilitator leads a discussion by asking questions in relation to the activity:

- Did any of you jump to conclusions when we began the exercise? For example, 'this exercise is impossible, they are tricking us, there is no solution, this is a ridiculous task. How can we possibly turn this sheet over with all of us on it?'
- What assumptions did you make that supported the conclusions you came to?
- Do we assume we as men always have the answers or solutions to problems?
- Did someone take the lead?
- Did we assume that he had the correct solution?
- How does the flipping of the sheet relate to the way we as men view challenges?
- How quickly did you jump to the conclusion, 'this idea is not working', without properly exploring the suggestion, giving it a chance?

ACTIVITY 2 – Group discussion

Focus: Exploring assumptions between men and women

The facilitator leads a discussion on the assumptions men have about women, and that women have about men.

Brainstorm responses from participants and write them up on a sheet of paper, firstly assumptions men have about women on one sheet, and then assumptions women have about men on another.

Some of the questions the facilitator might ask:

- What do men think about women?
- What do women say about women?
- What do men believe about women?
- What do women think about men?
- What do women say about men?
- What do women believe about men?
- What would you say is men's work?
- What would you say is women's work?
- What do women say is men's work?
- What do women say is women's work?

Debrief of Activity 2

The facilitator compares the two brainstorm sheets, and explores any similarities and differences in the two sheets.

- What do you see when you look at these two sheets?
- Do you see any similarities?
- Do you see any differences?
- Does what you see written up here limit the way we as men see women?
- Does it limit the way we relate to women?
- Do our assumptions and conclusions affect our relationships with women?
- If so, is this in a positive or in a negative way?
- Does what you see written up here limit the way women see us as men?
- Does it limit the way women relate to us as men?
- Do their assumptions and conclusions affect their relationships with us as men?
- If so, is this in a positive or in a negative way?
- On the questions relating to men's and women's work, what can we see in the responses we have written up?
- What assumptions are these opinions based on?

Facilitator note: Assumptions are when you believe a statement to be true without the evidence at hand – without any proof. As men we make lots of assumptions in our relationships at home and at work, and believe them to be the truth. This causes a lot of pain and misunderstanding simply because of misinterpreting the actions and words of others. We must be clear that to assume does not mean that it is the truth. As men we often misunderstand situations, and act out of this misunderstanding, and this can cause breakdowns in our relationships.

CHECK-OUT

The facilitator gives each participant an opportunity to reflect on this session.



COURSE ONE – IN THE HEART OF A MAN

SESSION 4: MANHOOD – THE WAY WE PERCEIVE OURSELVES

Facilitator note: For this session you will need sufficient copies of the two handouts (on pages 36 & 37), to give one of each to every participant. We recommend a course file for each participant to be able to keep all his session handouts and worksheets in one place. Encourage them to bring their personal file to each session. From the beginning of the following course 'Reclaiming Manhood' till the completion of Course Six, there will be a handout plus a worksheet given for each session. We do also recommend that you start keeping an attendance register in order to keep track of the participants' regular attendance, and to be able to have a record of specific sessions missed so that you can do a catch-up process as required.

This final session to 'In the Heart of a Man' serves as an introduction to Course Two. If 'Reclaiming Manhood' is being facilitated as a stand-alone course, then this introduction will have to be included as an extra session at the start of that course.

The aim of this session is to prepare the men for the formal part of the training (i.e. now that the recruitment phase has ended), and slowly shifting the way they speak in general to a more personal focus. In the next course men will be encouraged to speak from the heart and starting their responses by saying, 'When I ...' or 'I remember when I ...' or 'the way I see it is...' instead of saying, 'men are like that', or 'you see that is the way men are', or 'what is happening in the world today is...'

WELCOME AND INTRODUCTIONS

The facilitator leads a discussion to introduce the session.

Facilitator

 "This is the concluding session to our first course as we are now at the end of the recruitment phase – our circle is now complete. In the past few weeks we have focused on the way in which we as men see and think about the world around us, and how what we see and think, influences the assumptions we make and the conclusions we come to. There is always the possibility that if we see things differently and think differently, we might drop our assumptions, and come to a whole new set of conclusions."

The aim of this session is to introduce you to Course Two, 'Reclaiming Manhood'. In the following weeks we will be exploring what it means to be a man, where our sense of 'manhood' comes from, and examining many different aspects of our lives as men – our relationships, our health, our work, our spirituality and much more."

► "The object is to 'reclaim' something that has been lost: that is why we have named this next course 'Reclaiming Manhood' – it is a sense of 'manhood', of what is possible in being a man, that we will be reclaiming together in the weeks ahead."

CHECK-IN

The facilitator sets the theme for the check-in:

"Say your name, how you are feeling, and please answer the following question: How does society view 'stay-at-home' dads?"

ACTIVITY 1 – Group activity and discussion

Focus: Exploring the state of manhood

The facilitator asks participants to divide into groups of three.

Two participants stand opposite each other, holding their hands to form an arch. The third participant stands between them, inside the arch. The two participants are called 'the cage' and the third participant is 'the tiger'.

The facilitator calls out "Tigers move!", and the participant on the inside must find another cage for himself. The facilitator can also find himself a cage.

One participant will now be left out, that is, without a 'cage'. He now becomes the caller. He calls out the instruction, "Cages move!" At this point the participants who are forming the cages, find another tiger to 'cage'.

Another participant will be left out. He can now call, "Zoo!", and everyone must find a new cage as a 'tiger', or be one part of a cage structure. Each time a participant will be left out. He can call out one of three options, "Tigers move!", "Cages move!" or "Zoo!"

The game continues until the lead facilitator calls an end to the game.

The facilitator then reads out the following quote. It is a good idea to read the quote out slowly for a second time, so that all participants get a chance to absorb it.

MOST MEN DON'T HAVE A LIFE – from 'Manhood' by Steve Biddulph

"Most men don't have a life. Instead, we have just learned to pretend. Much of what we do is an outer show, kept up for our protection. By the time he becomes a man, he is like a tiger raised in the zoo – confused and numb, with huge energies untapped. He feels that there must be more, but does not know what that more is. So he spends his life pretending to be happy – to himself, to his friends, and to his family."

Questions for discussion:

- Can you identify with the quote and the game?
- Why do men pretend? Where are their cages? What are their cages?

Debrief of Activity 1

The facilitator leads a discussion to reflect on the quote.

- How do you relate to the phrase, 'He is like a tiger raised in the zoo'?
- Do you feel there are times in your life when you feel as if you are living inside a cage, in captivity?
- What effect does that have on you?
- How do you relate to the phrase, 'Much of what we do is an outer show, kept up for our protection'?
- What is this 'outer show'?
- What are we as men having to 'protect'?
- Do you relate to the phrases, 'Most men don't have a life, we have just learned to pretend', and 'He spends his life pretending to be happy, to himself, to his friends, and to his family'?
- In what ways do you think you are just pretending?

ACTIVITY 2 – Discussion in pairs and in the group

Focus: Exploring some of the things that undermine us, that are a threat to our wellbeing

The facilitator asks each participant to choose a partner.

The facilitator asks the question and sets the theme for the discussion in pairs:

"What are some of the things that undermine our wellbeing as men? Some people refer to these things as 'threats' or 'enemies'. Share with your partner what you think some of these could be. You will each have a turn."

The facilitator calls a start and end to each conversation, giving each participant approximately five minutes to speak.

Debrief of Activity 2

Go around the circle and ask each participant to share some of the key things they identified.

Facilitator note: As an example, here are five things that undermine our wellbeing as men. You can use these when summarising the inputs from the participants.

Loneliness – feeling isolated and alone

Competition – always comparing ourselves to others and not feeling good enough

Silence – keeping it all inside and not expressing oneself

Depression – lacking motivation and feeling hopeless

Addiction – being dependent on something that is destroying your wellbeing

ACTIVITY 3: Presentation

Focus: Introducing 'Reclaiming Manhood' session structure

The facilitator introduces the following course and leads a discussion on 'What is manhood?' and 'What do we mean by reclaiming manhood?' The facilitator gives participants an overview of the course breakdown over the 11 sessions:

1. Fixing it with your father
2. Being a real father
3. Treating women on equal terms
4. Exploring the sacredness of sex
5. Making real male friends
6. Finding your niche – a job with a heart
7. Dealing with money
8. Facing up to addictions
9. Taking care of your health
10. Developing your spiritual life
11. Discovering your heart – the wild spirit of man

Facilitator note: The specific order of sessions might well be adjusted according to what you feel will provide the best flow, i.e. not necessarily in the order it is presented here in the manual. Also, the number of sessions selected will depend on how much time you have available to facilitate this course, and what issues emerge as relevant to the particular group you are working with. Prioritise topic selection according to what you have already observed. We do recommend that you start the course with 'Fixing it with your father'. We do also recommend 'Discovering your heart – the wild spirit of man' to be the final session in 'Reclaiming Manhood', as it leads well into the following course, 'The Wild at Heart Adventure'.

HANDOUTS

The facilitator thanks the participants, and closes this final session of Course One by giving out the handouts and the course files. It is good to recommend that they put all their handouts in their individual files, and bring their files to every session.

Facilitator

“There are two handouts for you. The first covers sessions 1 to 3, and the second covers today’s session 4. These handouts serve as notes and a reminder to you of what we covered in the sessions. From now on you will be receiving a handout after each session. In the following course you will also be receiving a worksheet to take home after each session. Each worksheet will have a task/tasks for you to complete between sessions. The purpose of the worksheets is to put into practice something that has been covered in the session.”

CHECK-OUT

The facilitator sets the theme for the checkout:

“Any thoughts or observations you have from today’s session, and how do you feel about participating in the next course?”

COURSE ONE – IN THE HEART OF A MAN

SESSIONS 1, 2 & 3 – HANDOUT

Perceptions	- the way we see
Interpretations	- the way we think
Assumptions	- the conclusions we come to (based on what we are able to see, and how we think about what we see)

Over the past few weeks we have focused on perceptions, interpretations and assumptions. As men the perceptions, interpretations and assumptions we have of others, and others have of us, all play a huge role in our lives.

The way in which we as men see and think about the world around us shapes our reality as men, and dictates how we relate to others. We are in control of how we see things and how we think about things. Remember the picture of the old/young lady – some of us could only see the old, and some of us only saw the young. Very few of us could see both when we first looked. Often what we are seeing is limited, or is mistaken.

How could this experience change the way in which we look and see?

Remember the exercise in which we all saw something different when we looked at a man in the middle of the circle. Our vision was determined by our point of view, our position in the circle. If we could have changed our positions in the circle, the information we would have received would have been different.

How could we use this idea in our lives – to try out different points of view?

What we see and think, influences the assumptions we make and the conclusions we come to. There is always the possibility that if we see things differently and we think differently, we might drop our assumptions, and come to a whole new set of conclusions. For example, we could come to different conclusions regarding our roles with our children, our tasks around the house, the way in which we relate to our partner.

What impact could this ability to check and re-examine our own assumptions, and the assumptions of others that influence us, have on our lives?

Assumptions are when you believe a statement to be true without the evidence at hand – without any proof. As men we make lots of assumptions in our relationships at home and at work, and believe them to be true. This causes a lot of pain and misunderstanding simply because of misinterpreting the actions and words of others. We must be clear that what we assume is not necessarily the truth. As men we often misunderstand situations, and act out of this misunderstanding, and this causes breakdowns in our relationships.

COURSE ONE – IN THE HEART OF A MAN

SESSION 4: MANHOOD – THE WAY WE PERCEIVE OURSELVES

HANDOUT

MOST MEN DON'T HAVE A LIFE – from 'Manhood' by Steve Biddulph

"Most men don't have a life. Instead, we have just learned to pretend. Much of what we do is an outer show, kept up for our protection. By the time he becomes a man, he is like a tiger raised in the zoo – confused and numb, with huge energies untapped. He feels that there must be more, but does not know what that more is. So he spends his life pretending to be happy – to himself, to his friends, and to his family."

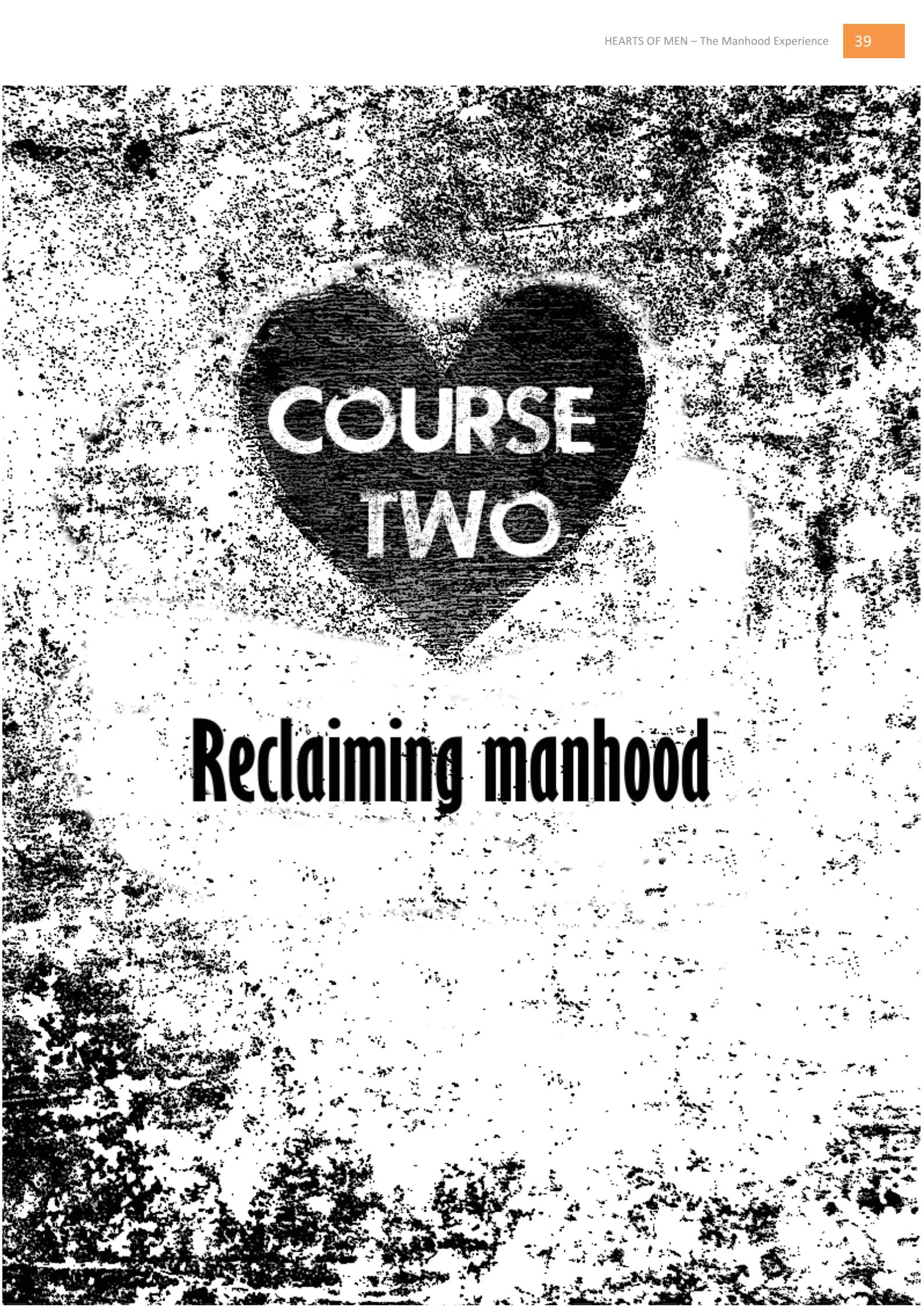
Some of the things that undermine our wellbeing as men:

- Loneliness – feeling isolated and alone
- Competition – always comparing ourselves to others and not feeling good enough
- Silence – keeping it all inside and not expressing oneself
- Depression – lacking motivation and feeling hopeless
- Addiction – being dependent on something that is destroying your wellbeing

The content of Course Two – 'Reclaiming Manhood' sessions:

<ol style="list-style-type: none"> 1. FIXING IT WITH YOUR FATHER 2. BEING A REAL FATHER 3. TREATING WOMEN ON EQUAL TERMS 4. EXPLORING THE SACREDNESS OF SEX 5. MAKING REAL MALE FRIENDS 	<ol style="list-style-type: none"> 6. FINDING YOUR NICHE – A JOB WITH A HEART 7. DEALING WITH MONEY 8. FACING UP TO ADDICTIONS 9. TAKING CARE OF YOUR HEALTH 10. DEVELOPING YOUR SPIRITUAL LIFE 11. DISCOVERING YOUR HEART – THE WILD SPIRIT OF MAN
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**COURSE
TWO**

Reclaiming manhood

COURSE TWO – RECLAIMING MANHOOD

SESSION 1: FIXING IT WITH YOUR FATHER

Facilitator note: Assuming that the participating group has now been established (during the recruitment phase, and the running of Course One 'In the Heart of a Man'), the formal course delivery phase can now begin. The introductory session for Course Two 'Reclaiming Manhood', formed the final session of Course One. If 'Reclaiming Manhood' is being run as a stand-alone course, then you will have to add the introduction session in here, before you commence with Session 1: 'Fixing it with your father'.

WELCOME AND INTRODUCTIONS

Facilitator

 "It takes many men to raise boys into good men in this challenging and ever changing social, political and technological age. School doesn't do this. And watching television doesn't do it. Mom, however hard she might try, cannot do this on her own. Boys need exposure to healthy men, and this needs to continue into adult life. Today we will be focusing on our relationships as men with our fathers."

CHECK-IN

The facilitator sets the theme/questions for a go-round to start the session:

"Say your name and how you are feeling today. What is it like being back in this circle? What is your expectation for this new course?"

ACTIVITY 1 – Discussion in pairs

Focus: Exploring our relationships with our fathers

The facilitator divides the group into pairs, getting each pair to spread out around the space and to sit opposite each other.

The facilitator asks each participant to respond to the question.

The facilitator indicates a start and end to each interaction.

After both participants in a pair have responded to a question, the facilitator calls out for all pairs to swap, i. e. every participant sits with a new partner to respond to the next question. This procedure is repeated till all questions have been responded to. The number of questions asked will depend on the time available.

Possible questions:

- What is the difference between a boy and a man?
- What was your relationship with your father like?
- What message did you get from your father about being a man?
- How does/did your mother speak about your father?
- How does/did your father speak about your mother?
- What was your relationship with your mother like?
- How does/did your father speak about you to others?
- How do you speak about your father?
- How does/did your mother's voice influence your view about your father?

Facilitator note: It could well be that some of the participants have never known their fathers, or have lost their dads at a young age. You should have this information on each participant before the start of the course (from their completion of their enrolment forms). They could still respond to the questions suggested above. Some examples could be: "What was your relationship with your father like?" A participant could respond to this question by sharing what it was like growing up not knowing his father, or losing his father at a young age. Alternatively he could share a relationship with an identified father figure in his life.

Depending on how many of the group have grown up without a father or a father figure, you might decide to adapt the questions asked.

Debrief of Activity 1

The facilitator leads a discussion on the activity.

What was it like to respond to the questions?

Were these questions easy or uneasy to respond to?

Are there messages that you received from your father about being a man that you are applying today?

Are there messages that you received from your father about being a man that you have rejected?

What came up for you when answering the questions or when listening to the responses of others?

ACTIVITY 2 – Solo time

Focus: Making peace with your father

Fixing it with your father – from ‘Manhood’ by Steve Biddulph

“Your father is your emotional line of contact to your masculinity. You have to work towards a clear and resolved relationship between yourself and him. You cannot get on with your life successfully until you have understood him, forgiven him, and come in some way to respect him. You may do this in conversation with him if he’s alive, or in your mind if he is now dead. Unless you do this work, his corpse will trip you up every time you make a move.”

The facilitator asks participants to sit by themselves somewhere in the room with their eyes closed, and to think about their responses to the previous questions.

After a few minutes the facilitator reads out the quote above: ‘Fixing it with your father’. It is good to read it out again slowly, with pauses between each sentence, so that the participants have a chance to absorb it.

The facilitator asks the participants, still with their eyes closed, to think about their responses to this quote.

Debrief of Activity 2

The facilitator leads a discussion on the above quote and asks participants to share their thoughts and responses.

Facilitator note: It is recommended that you break the quote down and discuss sentence by sentence. Each sentence gives a great opportunity for a good conversation. This quote is also relevant for men or young men who have lost their dads or who have never known their father.

ACTIVITY 3 – Individual exercise and group sharing

Focus: Letter to your father

Facilitator

 “I am going to ask each of you to write a letter to your father. It doesn’t matter if your father has passed on, or if you never knew him. This is just a letter expressing what you would like to say to him. If your father is still alive, this letter is not necessarily going to be sent to him, for that will be your choice.”

► "This letter writing is just an opportunity to express some things to your father, to clarify your thoughts and feelings around him. For now this letter is just for you; no one else is going to read it."

The facilitator then hands out a sheet of paper and a pen to each participant. They find a space on their own to write their letter.

Debrief of Activity 3

The facilitator asks if there are any volunteers who would like to share their letters. There is no pressure to do so. It is recommended they place their letters in their personal files for future reference.

The facilitator leads a discussion:

"How was it for you writing this letter? What came up for you?"

HANDOUT AND WORKSHEET

Each participant receives a copy of the session handout and worksheet, to be placed in their personal course file. The worksheet is to be completed before the next session. They will be asked to share this when they check-in for the next session.

CHECK-OUT

The facilitator focuses on the theme 'Fixing it with your father':

"What do you need to settle matters with your father, to make peace with him?"



COURSE TWO – RECLAIMING MANHOOD

SESSION 1: FIXING IT WITH YOUR FATHER

HANDOUT

(Taken from 'Manhood' by Steve Biddulph, pages 51–52, and 'Powerhouse of Change' by Des van Niekerk, pages 1–7)

- ➊ Your father is the person who first and most powerfully taught you what manhood means by simply just being your father.
- ➋ Most men stay out of the archives of their minds where all things are stored. They are too afraid to face the demons of the past, and as a result a funny smell is always drifting down and tainting their lives.
- ➌ To rid yourself of all the stuff you have stored in your memory bank, a few conversations with your father are needed.
- ➍ Find out the truth about your childhood. What was happening for him when you were conceived, born and while you were growing up? This sharing will reveal new things about yourself and about him.
- ➎ Find out the truth about his childhood. What is the story of his childhood and being a young man? What baggage did he bring along from his past that had an influence on the way you were raised?
- ➏ These conversations will be a two-fold exchange of gifts, as you tell him your experiences and ask him questions about his. Be prepared for surprises.
- ➐ If your father is dead, then you might have to 'dig him up' as it were. Here are some suggestions:
 - Write a letter to him as if he is still alive
 - Visit significant places in his life
 - Talk to others who might know more about him
 - Talk to a male counsellor about him in order to get some release from the pain that is inside of you
- ➑ Your relationship with your father will determine/influence the way you relate with other men, be it older men or younger men.
- ➒ Fixing things with your father – making peace with him – letting go of resentment, allows you to move forward in your life with a greater sense of freedom and energy.

COURSE TWO – RECLAIMING MANHOOD

SESSION 1: FIXING IT WITH YOUR FATHER

WORKSHEET

Fixing it with your father – from 'Manhood' by Steve Biddulph

"Your father is your emotional line of contact to your masculinity. You have to work towards a clear and resolved relationship between yourself and him. You cannot get on with your life successfully until you have understood him, forgiven him, and come in some way to respect him. You may do this in conversation with him if he's alive or in your mind if he is now dead. Unless you do this work, his corpse will trip you up every time you make a move."

If you really want to release yourself from the 'demons of your past' you need to follow-through on the discussions we had in the session. Be honest with yourself when answering these questions:

1. What did you discover about your father that you did or didn't know? Does this change your view of him?

2. How do you think you can improve your relationship with your father?

3. How do you relate to your own children as a father? Or, how do you think you will relate to your own children one day?

4. If you could make any changes to your own role as a father, what would that be? List at least three things. Or, what would you change in the way you could bring up your own children?

COURSE TWO – RECLAIMING MANHOOD

SESSION 2: BEING A REAL FATHER

WELCOME AND INTRODUCTIONS

Facilitator

“For centuries the human race lived in small nomadic groups. In the highly stable lifestyle of the tribe and the villages, fathers and sons lived and worked in close proximity. The fathers, uncles and grandfathers taught the young men their trade, and at the same time, how to be a man. Old men and women led by virtue of their vast knowledge and experience.”

CHECK-IN

The facilitator sets the theme for the check-in:

“Say your name and how you greeted your father/father figure in the morning. Give us some feedback on how it was completing the worksheet from the last session.”

ACTIVITY 1 –Discussion in pairs

Focus: Fatherhood

The facilitator divides the group into pairs.

The facilitator asks participants to respond only to the questions asked.

The facilitator calls a start and end to the conversation, giving each participant in the pairs an opportunity to respond.

The pairs could all swap after they have answered the first question, i.e. each participant finds a new partner.

- How do you understand the term ‘fathering’? What are the key roles a father should play in the lives of his children?
- Do the demands of a man’s work and absent fathers have an impact on children? If so, how would you describe this impact?

Debrief of Activity 1

The facilitator leads a discussion on the activity and asks participants to share their views in the circle.

Facilitator note: You can conceive a child in two minutes (on the back seat of your car), but a father is not a sperm donor. They say a son either loves or hates his father – it's never neutral. It is very important that fathers become involved in the lives of the baby whilst still in the womb. The foetus is connected with the mother, being the carrier, thus having an emotional connection with the mother – this is already a step behind for the father. The father has to make that contact while the foetus is still in the formative stage. In the womb the foetus develops personality, character and emotions and if the father is not involved, he will struggle to connect in later years with the child. The foetus also shares the mother's experiences, so should the mother be upset with the father, the foetus will be affected by the upset and emotion. Gently stroking the mother's tummy and singing and speaking to the child are some ways for the man to connect at this early stage.

ACTIVITY 2 – Presentation and group discussion

Focus: The roles that fathers play

The facilitator presents some of the roles that fathers play:

The Arrogant Father	The Critical Father
The father, who works hard all day, returns home to be waited on by his wife-servant and not-to-be-heard children. He is 'king of his castle' and rules his 'kingdom' from his reclining chair. His family tiptoe around him, careful not to bother him. This is the 'wait-till-he-gets-home' father.	He is active in the family but is totally negative. He is driven by his own frustration and anger. 'Is this the best you can do? Can't you do anything right?' He finds fault with everything you do. He puts down his wife and his children.
The Passive Father	The Absent Father
This guy gives up all responsibility to the wife, the mother. Backing down also to the kids, his boss, relatives, society, and so on. His kids hate him for his lack of backbone. He always says when asked for anything, 'Go ask your mother.'	He is a capable, powerful man, but not in the family arena. He is off having a career. Leaving home early and returning late. He is never around to see his kids perform at school or at sports. He is both physically and emotionally absent.

Debrief of Activity 2

The facilitator leads a group discussion on the roles that fathers play.

- Do you see your father in any of these roles?
- How do you see your own role as a father?

- How could you transform these roles? What would you call their opposites? For example: 'The serving/loving father', 'The supportive father', 'The engaged/active father', and 'The present/involved father'.
- How can you become more effective as a father?

ACTIVITY 3 – Individual meditation and group sharing

Focus: A letter from your father

Facilitator

 "Imagine your father has just written you a letter. What could he have said? What would you have wanted him to say? What didn't he say? What didn't you want him to say? Close your eyes and take a moment to imagine the contents of this 'letter'. Imagine you are reading a letter written to you from your father."

After an appropriate time, the facilitator asks the participants to keep their eyes closed and hold out their hands, as he wants to give them a gift.

The facilitator hands them each a blank page.

The facilitator asks the participants to open their eyes, and to read in silence the 'letter' they have just 'received' from their father.

The facilitator gives the participants an opportunity to read their 'letter' out loud in the circle.

Debrief of Activity 3

The facilitator asks participants to reflect on their letter and how they felt reading it out in the circle.

- What was it like reading this 'letter' from your father?
- What feelings has this 'letter' aroused in you?

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout including notes from the session, plus a worksheet to be completed at home.

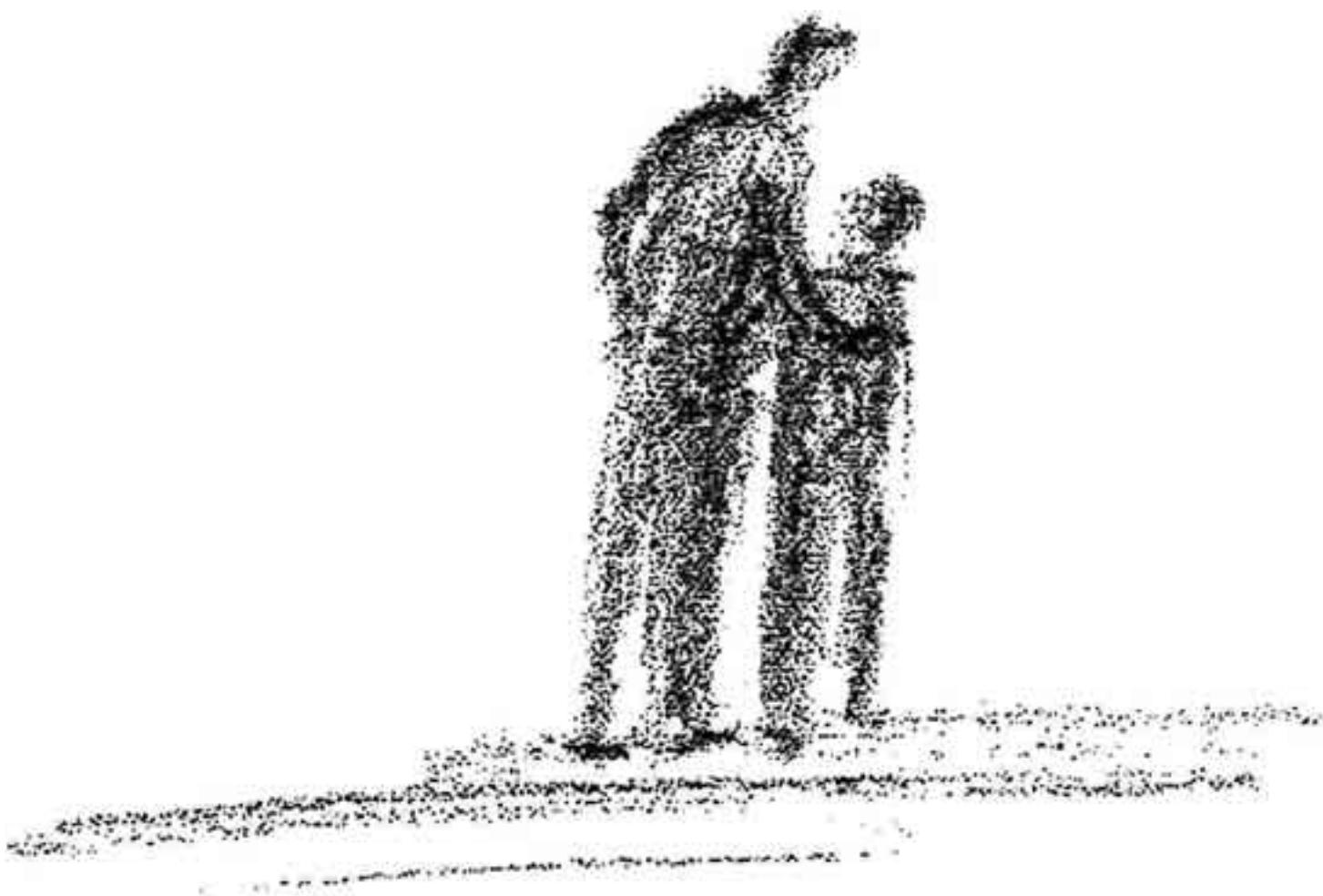
CHECK-OUT

The facilitator asks a closing question for the group to respond to:

"How was this session for you?"

Or alternatively might close with:

"Give three words to describe how this session was for you."



COURSE TWO – RECLAIMING MANHOOD

SESSION 2: BEING A REAL FATHER

HANDOUT

(Taken from: 'Manhood' by Steve Biddulph, page 134)

- ➊ Spend time with your children
 - Get involved from pregnancy onwards
 - Teach your boys to show care and how to be a good loser or winner
 - Be a firm but safe disciplinarian
- ➋ Change the traditional roles of a father – to create your own
 - From the arrogant king to the serving/loving father
 - From the father as judge/critic to the supportive father
 - From the passive father to the engaged/active father
 - From the father who is never around/absent to the present/involved father
- ➌ Acknowledge the fact that boys need fathers around many hours a day. The path to closeness with sons is activity together.
- ➍ Back up your wife and learn firm-love techniques (by being clear with your children, giving discipline and love at the same time).
- ➎ Be involved with daughters too
 - Admire them and teach them self-sufficiency
 - Respect their space and never evaluate their looks, except positively
- ➏ Protect your sons from violent people, from having feelings of hurt hardened over.
- ➐ Help to make other men available for your son to learn from and be admired by.

COURSE TWO – RECLAIMING MANHOOD

SESSION 2: BEING A REAL FATHER

WORKSHEET – PAGE ONE

You have an opportunity to change the way you act or would like to act as a father. Answer the following questions as honestly as possible:

1. Make a list of the things you would like to change as a father.

2. Observe your wife's responses to the above changes. Write down your observations. If you are not married or do not have a partner, you could share the changes with your mother or sister.

3. Observe your children's responses. Write them down.

4. Arrange family time to share and discuss your thoughts about fathering methods.

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION 2: BEING A REAL FATHER

WORKSHEET – PAGE TWO

5. Draw up a family agreement on how you will adjust your fathering methods (be specific – describe what you will be doing and when, for example cooking, cleaning, time with kids, accompanying them to school and sports, disciplining, listening).



COURSE TWO – RECLAIMING MANHOOD

SESSION 3: TREATING WOMEN ON EQUAL TERMS

WELCOME AND INTRODUCTIONS

Facilitator

“We welcome you all back into this circle. Today we focus on our relationships with women. We call this session ‘Treating women on equal terms’. This title suggests that we as men are not more equal or more important than women. We will explore our way of dealing with our partners, and also what example we set our sons and our daughters in how they see us as their father relating to their mother.”

CHECK-IN

The facilitator asks a question/sets the theme to start the session:

“Say your name and how you greet your partner when you leave or return home. Or when you see her, or take leave of her. How did you do with the worksheet from the last session?”

ACTIVITY 1 –Discussion in pairs

Focus: Relating to the women in our lives

The facilitator divides the group into pairs.

The facilitator asks participants to respond to the questions asked.

The facilitator calls a start and end to each conversation.

Questions:

- When you have an argument with your spouse/partner, what is your usual response or reaction?
- What is the nature of your relationship with your mother or your sister? How would you describe it?
- Does the relationship with your mother/sister have an impact on the relationship with your spouse/partner?
- Do you share equally in the tasks at home, or does your partner/sister/mother do most of the work?

Debrief of Activity 1

The facilitator leads a discussion to reflect on the activity:

- How do men respond when they have an argument with their partners?
- Do you sometimes see your mother or your sister in your wife?
- How are tasks distributed in your home? On what are the decisions based?
- Is the work distributed fairly?
- Or is it based on what traditionally is seen as 'women's work' or 'men's work'?

ACTIVITY 2 – Paired exercise

Focus: Relating to your partner

The facilitator divides the group into pairs.

The facilitator gives each pair a match and gives instructions.

The partners must keep the match between their index fingers.

They move around together silently in a demarcated space.

When the match falls, the partners must stop immediately, pick up the match, reset between their index fingers, and proceed without any discussion.

Debrief of Activity 2

The facilitator leads a discussion on the activity:

- What did you focus on during the walk?
- Was this an easy or difficult walk? Why?
- How did you self-correct your technique without having to speak?
- How does this activity, where two of you had to carry a match together, reflect on your relationship with your partner?
- How does this relate to the way you handle situations and communicate with your partner?

Facilitator note: Some thoughts to share with the participants:

- Women are human too, just like you. Women are normal, fallible human beings, just like you. Being married is just the start of building a relationship. It is not an end in itself. You cannot just drift along and let your partner decide everything, which some men do. Marriage is not an excuse to stop thinking, to stop cooking, to stop cleaning.
- Men and women are different, and what might be right for her can be completely wrong for you. You must also remember that she is not just the mother of your children; she is also your lover, your companion, your life partner and friend.
- You are a team. You are not the manager or coach. You are a team player and for best results you need to treat your teammate on equal terms. By doing so you will be providing a role model for your son and your daughter as to how a man can relate to a woman.

ACTIVITY 3 – Small group discussion

Focus: Masculine and feminine energies

Facilitator

“The physical differences between men and women are pretty clear. For the most part we are also clear about the differences between masculine and feminine energies – we believe that men must totally embrace the masculine, and that women must totally embrace the feminine. But this is limiting and also it is not true – it is just a social construct, something we have been taught, something that has been passed on to us. Masculine and feminine energies can be present in either men or women.”

For example, men can and should embrace the feminine energy of nurturing, of giving physical care to one’s children. To deny a man that role and opportunity on the grounds that it is ‘feminine’ and not ‘naturally masculine’ is ridiculous. Decisive decision-making and clear focus is often described as a ‘masculine energy’. To deny women the opportunity to embrace that so-called ‘masculine energy’, or to claim they do not have that ability, is equally ridiculous.”

The facilitator divides the participants into small groups of three or four.

The facilitator gives each group a task to complete. Hand out a large sheet of paper and a marker to each group.

Each group must appoint a spokesperson that will give feedback to the circle.

The task: "Make a list of what you would refer to as so-called masculine energies, attributes, talents or roles. Make a list of what you would refer to as so-called feminine energies, attributes, talents or roles."

Two groups do the masculine list, and the other two groups do the feminine list.

Debrief of Activity 3

The facilitator leads a discussion in the large group on the activity.

The facilitator asks the teams to give feedback.

The facilitator allows discussion time, comparing the masculine and the feminine lists.

The facilitator focuses on some feminine energies that could comfortably be embraced by men, and some masculine energies that could comfortably be embraced by women.

HANDOUT AND WORKSHEET

The facilitator gives each participant the handout notes plus a worksheet.

CHECK-OUT

The facilitator asks a closing question for all to respond to:

"What have you discovered in this session? What thoughts have you been left with after our discussions today?"



COURSE TWO – RECLAIMING MANHOOD

SESSION 3 – TREATING WOMEN ON EQUAL TERMS

HANDOUT

- ➊ Don't agree for the sake of peace. Say what is true for you. Don't give in out of weakness and don't get aggressive or intimidating.
- ➋ Fathers are less skilled in verbal debate, being given less training than boys. Hang in there till you get the knack.
- ➌ Decide right now never to use violence against women.
- ➍ Many men have their wives and mothers confused. Your wife is not your mother.
- ➎ Most marriages go through phases of sexual distance or shutting down. Don't mistake this for not being loveable. At the same time don't depress yourself and just tolerate an unhappy sex life. Work to find out what is wrong and fix it.
- ➏ Our biology and sexual desire is different. Learn to persist and be respectful. Be gentle and encouraging. Don't crowd her. Work to win her over. If sometimes you don't succeed, don't take it personally. Be patient.
- ➐ At the heart of mankind's existence is the desire to be intimate and to be loved by another. Marriage/partnership is designed to meet that need for intimacy and love.
- ➑ If you express love in a way your spouse doesn't understand, she will not realise you have expressed your love at all.
- ➒ Know your wife's 'love languages' – here are five examples:
 - i. Words of affirmation/the power of your words of praise
 - ii. Quality time – giving undivided attention
 - iii. Receiving gifts – gifts are visual symbols of love
 - iv. Acts of service – doing things you know your spouse would like
 - v. Physical touch – it can make or break a relationship

– Taken from 'Manhood' by Steve Biddulph (page 99), and 'The Five Love Languages' by Gary Chapman

COURSE TWO – RECLAIMING MANHOOD

SESSION 3 – TREATING WOMEN ON EQUAL TERMS

WORKSHEET

1. What are some of the ways you can become a better listener? Make a list of three ways:

2. Commit to taking those steps this week. Keep track of how you are doing, by writing down your thoughts and feelings, and spotting any differences you see resulting from a different way of listening.

3. Make time to speak to your spouse/partner about your plan. Write down her response.

4. Ask your partner in what ways you could improve in treating her on equal terms, and sharing responsibilities between yourselves more equitably. Note down her responses.

5. How do you rate yourself with regards to the 'five love languages' listed in the handout?

COURSE TWO – RECLAIMING MANHOOD

SESSION 4: EXPLORING THE SACREDNESS OF SEX

WELCOME AND INTRODUCTIONS

This session will focus on a very important part of being a man, and that is sex. Some men can only discuss this topic by sharing mouth-watering, dramatic experiences. This is more often than not just an outer show to hide our insecurities and awkwardness around sex. Sometimes we as men find talking about sex difficult. So we often approach this topic using jokes, being frivolous and showing off. Our focus today is to explore the sacredness of sex, how we approach sex, how we respond to our partners, and our sexual identity.

CHECK-IN

The facilitator asks a question to start the session:

"Say your name, and what is your 'pet' name for your wife/partner? How did the worksheet challenge you over the past week?"

ACTIVITY 1 – Discussion in pairs

Focus: Men and sex

The facilitator divides the participants into two equal groups. One group can sit in a small circle of chairs facing outward, and the other group can sit in a larger circle of chairs facing inward, so that each person has a partner sitting opposite them.

Each time a question is asked, one partner responds and the other partner just listens. They then swap over so that each participant has an opportunity to speak.

The facilitator gives clear instructions as to time and who starts, and gets one circle to move after each question has been completed. This will allow participants to work with several partners.

- When did you first become aware of sex? What was that like for you?
- In your experience, how do men speak about sex? How do you speak about sex, and to whom do you speak?
- What message did your father give you about sex? Did he communicate with you around sex and relationships?
- Have you ever been ashamed or felt guilty around sex?

Debrief of Activity 1

The facilitator leads a discussion back in the circle to reflect on the sharing in pairs.

- Anything you would like to share from the questions you discussed?
- What did you discover about yourself in responding to the questions?
- How do you feel when you have to speak about sex?
- If you could, how would you change the way you became aware of sex?
- How would like to alter the way you are able to talk about sex?

ACTIVITY 2 – Group discussion

Focus: The difference between love and sex

The facilitator leads a discussion to get participants involved and to respond to some questions. To start this next topic and to create a short break from the previous discussion, ask everyone the first question on the suggested list below. Ask them to think quietly by themselves what their response would be.

After an appropriate time, ask the group for their responses to the question, and then continue with the other questions. No separate debrief process is required here.

- Is there a difference between sex and love?
- What does/did sex cost you? What does sex give you?
- What are the differences in the way men and women approach sex?
- When your partner refuses to have sex with you, how does it affect you?
- What do we mean by 'the sacredness of sex'? What does it mean to you?

Facilitator note: Some thoughts to share with the participants:

"The way a woman feels about herself has a lot to do with how she was treated by men throughout her life. If she has been abused, ignored, demeaned, disrespected or violated, then she will probably not value herself, even if it was not her husband who caused any of the distress.

The way your wife feels about you – angry, unforgiving, disappointed, wounded, bitter – affects her desire for intimacy. Women's sexual desire is rooted in her emotions. If she feels loved, admired, appreciated by her husband, then she is more likely to have a desire to be physically intimate."

ACTIVITY 3 – Presentation and group discussion

Focus: Diverse sexual identities

Facilitator

“We experience diversity in all aspects of our lives – our background, religion, class and culture. And it is no different when we consider our sexual identity.

Just as we have discussed the differences between men and women, between feminine and masculine energies, there are also differences when we come to our sexuality, our sexual identity. Some of us strongly identify with being attracted to the opposite sex. Some of us are attracted to both sexes. And some of us are strongly attracted to the same sex.

This diversity reflects how different our sexual orientation can be. In society we have many terms to describe these differences – gay, lesbian, straight, bisexual, transgender, etc. Many men feel excluded because their orientation might be different from the so-called norm.

In our circles we always begin with a welcoming, saying that all men are welcome here. And that means from any background, religion, culture, and sexual orientation.

For some of us it is a challenge to sit with, get to know and accept men from different backgrounds whom we haven't mixed with before.

No conversation on sex and sexuality would be complete without exploring how diverse our human sexuality actually is.”

The facilitator encourages a conversation focusing on sexual identity by asking questions:

- Have any of you experienced differences in terms of sexual orientation within your family or close friendships?
- How have you related or do you relate to gay or lesbian family members, friends or work colleagues?
- What messages regarding sexual orientation have you received from your family, your church/mosque, or your community?
- How have these messages affected the way you view or experience diverse sexual orientation?

Debrief of Activity 3

- What has this specific conversation been like for you?

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet.

CHECK-OUT

The facilitator sets a question to close the session:

"How have you found the focus for today's session 'The sacredness of sex', and the discussions we have had? Any thoughts you might wish to share in closing?"



COURSE TWO – RECLAIMING MANHOOD

SESSION 4 – EXPLORING THE SACREDNESS OF SEX

HANDOUT

- ➊ When my wife refuses sex, it doesn't mean she does not love me?
- ➋ As men we need to communicate with our spouses/partners about sex.
- ➌ As men we must talk to our sons about the difference between love and sex.
- ➍ Pornography, prostitution, much advertising, erotic music videos and the like are a direct assault on our sexuality, relationships and our sexual experience.
- ➎ Women don't turn you on, you turn yourself on by the way you focus on women.
- ➏ Knowing what you know now comes with a choice and a responsibility.
- ➐ Women want to be able to share affection with their husbands, without it always leading to sex.
- ➑ Your wife wants a sense of togetherness – a hug, a kiss, a simple touch, an embrace – which doesn't necessarily have to lead to physical intimacy.
- ➒ There is nothing more attractive to a woman than a man who is strong in his faith and is loyal. This makes him irresistible.
- ➓ Sometimes your wife or partner needs emotional connection, affirmation and closeness without having to 'perform'.
- ➔ Tips for healthy relating:
 - Maintain eye contact – Don't listen and do something else
 - Give your full attention – Listen for feelings
 - Observe body language – Refuse to interrupt
 - And don't react – Rather respond

– Taken from: 'Manhood' by Steve Biddulph, and 'The Power of a Praying Husband' by Stormie Omartian

COURSE TWO – RECLAIMING MANHOOD

SESSION 4 – EXPLORING THE SACREDNESS OF SEX

WORKSHEET – PAGE ONE

1. Make a list of at least three things you can change about yourself, in order to improve your sexual relationship with your partner. Be honest with yourself.

2. Take your children out for the day to give your partner a break without expecting anything in return. What was her response?

Before: _____

After: _____

3. Read through the quotes below. Make an 'X' beside the one that would best relate to you, if said by your partner, and say why. Consider how these statements affect your libido and/or sense of self?

"The gate doesn't close properly and you are better at fixing things. Would you take a look at it?"

"That is great that you got a raise at work. You've earned it."

4. Read through the quotes below. Make an 'X' beside the one that would make you feel most disrespected and say why. Consider how these statements affect your libido and/or sense of self?

"You don't know what you're doing. Get a repair guy to fix it; it will save you time and money."

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION 4 – EXPLORING THE SACREDNESS OF SEX

WORKSHEET – PAGE TWO

"When are you going to start making more money at work? We really need to have more income to pay the bills."

"Stop spending so much time in front of that TV/PlayStation, and do something more worthwhile like cleaning the kitchen."

5. Describe what respect looks like to you. Why is respect such a critical issue, and how does it affect your response to intimacy and having sex with your partner?

6. Prepare a special dinner for your partner without her knowing. Does this activity in any way influence your partner's response to intimacy with you? If so, how?

Note: The purpose here is just to note how doing loving and surprising things, that show we care and are prepared to make an effort in our relationships, can have an influence on our intimacy. You are not organising a special dinner, or taking the children out to give your partner a break, with the sole intention of wanting to have sex! Sex should never be used as a reward or a punishment.

COURSE TWO- RECLAIMING MANHOOD

SESSION FIVE – MAKING REAL MALE FRIENDS

WELCOME AND INTRODUCTIONS

Facilitator

 "Welcome to our fifth session, 'Making real male friends'. So what do we mean by 'making real male friends'? Today we are going to explore male friendships that are free from competition and beyond the playing fields. For many men, male friendships revolve around the sports field, the racing track, the bar, etc. Meaningful relationships between us as men are a challenge due to the way men have been socialised.

Often we are merely encouraged to be 'not like women', rather than guided in our discovery of what it means to be a man. This leads us to not being able to show our vulnerability or to share deeper emotions with other men. So hence we feel more comfortable with and are limited to discussing sport, cars and practical matters with each other. Many of us find it easier being vulnerable with a woman and discussing our emotions with women.

We also know that for some men, their male friendships do provide their strongest support, and that they find friendships with women, other than their life partner or girlfriend, difficult."

CHECK-IN

The facilitator sets a theme to start the session:

"Say your name and describe your relationship with your closest male friend.

ACTIVITY 1 – Group discussion

Focus: Friendship

The facilitator leads a discussion on friendship:

- What is friendship and why is it necessary?
- What are the qualities you look for in a friend?
- Are these qualities easier to find in a male or female friendship?

This discussion leads directly into the next activity.

ACTIVITY 2 – Interactive exercise

Focus: People connecting to people

The facilitator divides the group into pairs.

The facilitator gives a clear instruction that to maintain safety the facial area must be avoided at all times during this exercise.

The facilitator calls out the instruction – 'Knee to knee' or 'Hand to hand'. This is the way that the pairs must connect physically to each other.

When he calls 'People to people', then everyone must find a different partner.

One participant will always remain unattached. This participant now calls out a new instruction. For example, 'Shoulder to back' or 'Feet to feet'. And so the game continues.

Debrief of Activity 2

The facilitator leads a discussion on the exercise.

- What are the different ways you connect with your male friends?
- Is there a difference in what you discuss and share with men and with women?
- If so, describe the differences in communication. And why is this so?

ACTIVITY 3 – Individual reflection

Focus: Most important relationships

The facilitator asks participants to find a place by themselves, and to close their eyes.

The facilitator hands out a piece of paper and pencil to each participant.

The facilitator asks participants to think about five of the most important relationships they have.

The facilitator asks participants to list these five people.

Debrief of Activity 3

Facilitator

 "Real friends are those that will stay friends with you regardless of what happens. Some so-called male friendships are activity specific, for example, sports friends, drinking buddies, smoking mates, gambling partners, etc."

“If you happen to change your ways, for example giving up drinking alcohol, you might find those drinking buddies drift away from you, or that you can no longer sit with them while they are drinking. It is important when recognising real friendships to distinguish between activity-based friends and friendships with deeper connections. It is also important to clarify if the friendship is a two-way reciprocal relationship, in other words, that you both are giving and receiving in the process.”

The facilitator leads a discussion on the previous exercise:

- How many male friends do you have on your list?
- What is the source of each one of these friendships?
- Are there any family members on your list? Can family members be friends?
- What hinders/stops you from making real male friends? What are the obstacles to real male friendship?
- Are these relationships reciprocal?
- Are you good at maintaining friendships? If so, how? If not, why not?
- Are friends allowed to challenge you? If they do so, how do you take it?
- If the people on your list should make their own friendship list, would you be on it?

Facilitator

“Men don’t have friends. As little boys they start out warm and affectionate. In younger grades at school, they will walk with arms about each other. At this stage they are still tender and kind to younger children, easy around girls, and able to cry over a dead pet or sad story. So what went wrong? Some would respond by saying life happened – responsibility, work, family – well, we just grew up. Showing emotion is a challenge to us men, especially crying where others can see you. We normally ask, ‘Is there a difference between laughing and crying in public?’ Are not both expressions of emotion? Building real lasting male friendship is possible when we as men are prepared to remove the protective masks we wear and become real with each other.”

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet.

CHECK-OUT

The facilitator concludes the session with a question for each participant to respond to.

Facilitator note: You could select a closing question from any of the suggested questions in the session above, which might not have been used in the session, or make up your own.



COURSE TWO – RECLAIMING MANHOOD

SESSION FIVE – MAKING REAL MALE FRIENDS

HANDOUT

- Eliminate competition from your friendships. Keep having fun together, but remember you don't have to keep showing you are better than everyone else.
- Stop trying to prove you're a man. Just be one. Practise being authentic in front of your male friends, and encourage them to be real with you.
- Be affectionate with your male friends. Give straight compliments from time to time.
- Listen to your friends without trying to minimise what they say, or give them advice they never asked for.
- Join a men's group where men talk about their real lives and discuss painful topics as well as joyful ones.
- Don't be afraid of grief or tears. You probably have a backlog already. It's time to lighten the load. Real men do cry!
- Keep having a good time with other men. Be noisy, wild and safe. Be proud of being male. Maintain a good network of friends.
- Speak respectfully about women when you are with your male friends. Challenge men respectfully when they speak with disrespect.
- Don't fear rejection by other men. Learn to know them as they learn to know you, and the walls of protection will come down.

(Adapted from 'Manhood' by Steve Biddulph, page 188)

COURSE TWO – RECLAIMING MANHOOD

SESSION FIVE – MAKING REAL MALE FRIENDS

WORKSHEET

1. What are the activities you most enjoy with your male friends?

2. What are the activities you least enjoy with your male friends?

3. What activities would you like to experience with male friends?

4. What obstacles most threaten real male friendship in your life?

5. What can you do to remove these obstacles?

6. Are there male friendships in your life that you need to end? Describe them.

7. Are there new male friendships in your life that you need to cultivate? Describe them.

COURSE TWO – RECLAIMING MANHOOD

SESSION SIX – FINDING YOUR NICHE

WELCOME AND INTRODUCTIONS

Facilitator

► "It is important for every man to find his purpose and his destiny. It is crucial for us as men to identify our talents – what we are good at – for every man is good at something. Every one of us has something to offer. So welcome to Session Six in 'Reclaiming Manhood'. The title of today's session is 'Finding your niche'. A niche is a special place, a place where you feel you belong, where you feel valued, where you feel you have something to contribute. Some men find this place in the workplace – a job with a heart. Some men find this in their community – a place of purpose. Some men find this within their family – a home with love. And some men are lucky and they find their niche in all three places!"

Facilitator note: In a world where so many men are unemployed, unoccupied and idle, or alternatively trapped in jobs they hate, this conversation can be sensitive and difficult. But it is nevertheless an important component to the 'reclaiming of manhood', as the source of many men's alienation and frustration lies in them not having found their niche – a place of purpose.

CHECK-IN

The facilitator asks a question to start the session:

"Please say your name, and what you are really good at – what is your talent/what are your talents?"

ACTIVITY 1 – Paired sharing

Focus: What are you doing now?

The facilitator divides the group into pairs.

The facilitator gives instructions as to who should start with the conversation in response to a specific question.

The facilitator will call a start and end to each conversation, and then ask another question.

- What was your dream whilst growing up?

- What are you doing now?
- What is the connection between the two?
- How did you end up in your current job? Is it where you want to be?
- If you haven't got employment, then what are you doing with your time? What work would you like to be doing?
- What are the alternatives for men who have a job they don't like, or for men who have no work?
- Outside of formal work, where else can men express themselves – make their mark? Give examples.

Debrief of Activity 1

The facilitator leads a discussion to reflect on the activity:

- What were some of your responses to the questions you discussed in pairs?
- What are the reasons many men feel trapped in a job?
- What happens to men when they are doing work with no heart, with no purpose, with no meaning?
- Where else can men express themselves, i.e. outside of work?
- What are the causes of job-hopping?

Facilitator note: In times past men worked in close proximity to the family. This is where sons learned the family trade – from hunting to fishing and planting – providing for the family. Work is a good thing, it's what men love to do. A strong contributor to a man's wellbeing is whether he loves his job. Two elements – the lack of real purpose and lack of personal control – are the biggest contributors to unhappy men and the fragmenting of the family.

ACTIVITY 2 – Small group discussion

Focus: Family and work

The facilitator divides the circle into small groups of three to four.

Each group will discuss a different question.

Each team must appoint a spokesperson to give feedback.

- In what ways can/does one's working life affect one's family life?
- In what ways can/does one's family life affect one's working life?
- How is it possible to keep a good balance between the two?

Debrief of Activity 2

The facilitator asks each small group to give feedback, and then leads a discussion on what comes up from the feedback.

ACTIVITY 3 – Presentation and group discussion

Focus: Finding a job with a heart

Facilitator

» "For many men the reality is that a working life is often hard and without laughter. Work is often repetitive in nature. Work often means survival. At work we often settle for a routine of comfort, and don't experience being challenged. Thus work is then too often unfulfilling. Our challenge is to find a job with a heart – a purpose. Alternatively our challenge is to find our heart – our purpose in the job. We are going to take you through a checklist for fulfilling work – aspects of work that can turn an ordinary job into a meaningful activity. Afterwards we will have a discussion on each point."

The facilitator presents the checklist below:

A checklist for fulfilling work

Team player	- are you able to make a contribution and do your share?
Self-sufficient	- are you able to support yourself through your work?
Self-development	- is your job one that allows you to develop yourself?
Supporter	- through your work are you a provider and supporter of others?
Contributor	- does your work provide an infrastructure for the work of others?
Leader	- in your work do you train and develop other people?
Developer	- does your work help protect the earth, and improve the lives of others?
Maximised	- are your talents/skills being effectively used?

Debrief of Activity 3

The facilitator leads a discussion on the 'Checklist for fulfilling work', getting responses on each of the eight points.

Facilitator

“The trick is to find your heart in the job you already do. It's all about changing your mindset. A different attitude is sometimes all that is needed to become more effective in your job. Finding a way to connect your heart with the job at hand can sometimes be a challenge. But it is a worthwhile one. Many men spend more hours at work than they get to spend with their families. Not being able to connect ourselves with our work, especially when we are giving so much of our lives to it, is too great a sacrifice and can cause untold damage to us as men.”

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet.

CHECK-OUT

The facilitator concludes the session with a check-out question.



COURSE TWO – RECLAIMING MANHOOD

SESSION SIX – FINDING YOUR NICHE

HANDOUT

- ➊ Men are designed to work, to contribute and be useful.
- ➋ Find a job you can believe in, or find something in your job to believe in.
- ➌ If you're an employer, realise you are there to nourish, care for and develop your people, so they can do their jobs more effectively. Give positive feedback. Vary your expectations to suit individuals. Share your vision. Ask staff for their opinions. Don't put people down. Discipline in private, and praise in public.
- ➍ If you're in a team, realise that by dropping unhealthy competition you can achieve amazing goals, especially if they are goals you can believe in. If you don't believe in something, you will fall for anything. Know who you are and where you are going.
- ➎ Love, fun and idealism have as much a place at work as in any other aspect of life.
- ➏ If you must retire, don't retire from life. Become an elder. Above all, stay involved.
- ➐ The true measure of influence is leadership. Aim to positively influence others around you and keep on developing leaders, not just followers. All leaders are born, but then comes the hard work. Leadership develops daily, not in a day. Be patient with yourself.

A checklist for fulfilling work

Team player	- are you able to make a contribution and do your share?
Self-sufficient	- are you able to support yourself through your work?
Self-development	- is your job one that allows you to develop yourself?
Supporter	- through your work are you a provider and supporter of others?
Contributor	- does your work provide an infrastructure for the work of others?
Leader	- in your work do you train and develop other people?
Developer	- does your work help protect the earth, and improve the lives of others?
Maximised	- are your talents/skills being effectively used?

(Taken from 'Manhood' by Steve Biddulph (page 167) and '21 Irrefutable Laws of Leadership' by John Maxwell)

COURSE TWO – RECLAIMING MANHOOD

SESSION SIX – FINDING YOUR NICHE

WORKSHEET – PAGE ONE

1. Make a list of some of the things you wanted to do when you were small.

2. Find the connection between the list and what you are doing now. Is there anything on this list you still want to do?

3. Find meaningful ways to share this with your wife/partner. Discuss the ideas with her. Her responses:

Your responses:

4. Spend time with your children to find out what they want to do when they grow up. Make a list of these things. Find ways to support them.

Their list:

Your support:

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION SIX – FINDING YOUR NICHE

WORKSHEET – PAGE TWO

5. Using the 'Checklist for fulfilling work', write a comment after each question, assessing your situation, reflecting on how you are doing, and how you could improve on each point:

Team player

Self-sufficient

Self-development

Supporter

Contributor

Leader

Developer

Maximised

COURSE TWO – RECLAIMING MANHOOD

SESSION SEVEN – DEALING WITH MONEY

WELCOME AND INTRODUCTIONS

Facilitator

“Money can’t buy you happiness, although it can buy a good deal of pleasure and remove a lot of unhappiness. It can buy you plenty of other things. The way we deal with money comes from an inherent belief that it is good or bad, and wanting it is good or bad, that loving it is good or bad, and spending it is good or bad. Our attitudes and beliefs around money are often handed down to us, through our families from generation to generation. Our relationship with money is complex. It can have a profound effect on our wellbeing, on our personal relationships, on our marriages, and in the workplace.”

CHECK-IN

The facilitator asks a question to start the session:

“Say your name, and what would you do if you won the lottery or received a generous inheritance from a family member?”

ACTIVITY 1 – Individual reflection and sharing

Focus: Myths about money

Facilitator

“In essence money is just a resource available to use or misuse. For some of us it is a resource we have access to, and for some of us it is a resource out of our reach. Some of us might have grown up in poverty and yet now find ourselves better off. Some of us might have had financial resources, and have now lost them.

Whatever our background, whatever our circumstances, we all grow up with money myths. We get a lot of them from our parents, the way they bring us up, and their relationship to money. We are going to ask you to identify some of these myths that were passed down to you, and whether you hold them now. If not, what are the beliefs around money that you now hold?”

Some examples of myths around money:

- Money is the root of all evil
- The love of money is the root of all evil

- Money brings you happiness
- Money is dirty
- Money equals power
- Money is only made by the greedy and dishonest
- Money comes to those that deserve it
- Money corrupts
- Money saves lives
- Money is there to be spent now, for a good time
- Money is there to be saved, for our security
- Money is there to be shared
- You can't have money and be spiritual
- Money comes through hard work
- I don't deserve to be rich
- I don't deserve to be poor
- It is better to be poor
- All rich people are evil
- All poor people are pathetic
- When you are well off you lose your friends
- When you are well off you attract friends

The facilitator hands out pen and paper to each participant, and asks them to spread around the working space, to find a place on their own.

The facilitator shares some of the above examples of 'money myths', and asks participants to note down some of the beliefs they have around money, the ones passed down to them, and the ones they now hold.

Debrief of Activity 1

The facilitator calls the participants back into the circle and gets each one to read out their 'money myths'. They then have a brief discussion on the diversity of beliefs that have been shared.

- What have you noticed from all the 'money myths' that have been shared?
- Are there any common themes?
- Are there any myths that particularly stand out for you?

ACTIVITY 2 – Paired sharing

Focus: Costs and gains

Facilitator

“Each of the myths we hold around money gives us something, like a gain. And each of these myths we hold around money costs us something, like a loss. There are always consequences around each myth. We are going to ask you, in pairs, to examine with your partner what these gains could be, what the costs could be, and what the overall consequences are. Each of you must select three myths from your list.”

Some examples could be:

Myth	- Money brings you happiness
Gain	- I ferociously pursue getting and earning good money
Cost	- I spend all my time chasing money, so I miss out on other things
Consequence	- I am good at money but not at happiness, there is no balance in my life
Myth	- Money is the root of all evil
Gain	- I feel good about having no, or very little, money
Cost	- I despise and judge everyone around me with money
Consequence	- I am always poor and I lose lots of friends

The facilitator sets up the pairs, and calls a start and end to each partner sharing one of the myths they hold with its costs and gains.

They then swap pairs and each partner shares another myth on their list.

They swap again for the third and final paired sharing.

Debrief of Activity 2

The facilitator gets each participant to read out one of their myths, together with the costs, gains and consequences. They then have a conversation around what has been shared.

- What was it like doing the costs, gains and consequences?
- What stood out for you in doing this exercise?
- What stood out for you in listening to others?

Activity 3 – Individual reflection and sharing

Focus: Reality check – personal challenges

Facilitator

► "We all face challenges around money, budgeting and financial planning. Every now and then it is good to do a reality check, to see where you are at, what changes you could make, and what support you might need."

The facilitator hands out paper and a pen to each participant. They each find a space on their own to reflect. They are asked to note down the specific challenges around money, budgeting and financial planning that they are currently facing, at work and at home.

The facilitator asks questions to assist in the process whilst they are busy writing on their own.

- Are you dealing with any debts right now? How are you handling it?
- How do you deal with those you owe money to, when you are cash strapped?
- Do you find it easy asking for money? Do you keep your word around repaying?
- What happens with 'easy money', when it is gained too easily by you, or has been gifted to you?
- Do you and your wife/partner have the same attitudes and practices around money? If not, how do you deal with these differences?
- What are you teaching your children about money? Or what would you like to teach your children about money?
- Are you honest with your partner, family and friends around money, when you have it or when you don't have it?
- Are you good at setting a monthly budget and sticking to it?
- Are you good at saving? Do you stick to your saving objectives?
- Are you generous with your money? Are you too generous at times?
- Are you good at acknowledging when you are in financial trouble?
- Are you good about seeking support and assistance with your financial affairs? If not, what stops you?

Debrief of Activity 3

The facilitator invites each participant to share some particular financial challenge they are facing. It is good to get a variety of challenges as you go around the circle, for example, from budgeting issues, to savings, to financial honesty, to debt concerns, to family conflicts, etc.

After the go-round the facilitator can generate a discussion on what has been shared.

- Is it easy or hard to discuss money matters? Why?
- Do you think that money produces prejudice – towards those that have money, and towards those who haven't?
- How would you go about changing the way you deal with money?

Facilitator

» "Some people moan a lot about not having enough. They make excuses. They may work, but not hard enough, or not in the right way. They hope that their problems will simply go away. So sit down and think constructively about what you can do to increase your finances, and then do it. Be realistic about where you are going, what you are spending, what you're saving and what you can do to set yourself on a more prosperous path."

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet.

CHECK-OUT

The facilitator gives each participant an opportunity to checkout:

"How has this session been for you? What thoughts are you taking away with you?"



COURSE TWO – RECLAIMING MANHOOD

SESSION SEVEN – DEALING WITH MONEY

HANDOUT

- ➊ Money is not prejudiced – it knows no colour, race or class.
- ➋ Money is just a resource.
- ➌ Nothing is going to change around money, unless you do.
- ➍ Question and examine the beliefs that you have around money.
- ➎ Some of the myths we grew up with:
 - Money is the root of all evil
 - Money is dirty
 - Money is corrupt
 - I don't deserve money
 - You can't have money and be spiritually pure
 - Happiness and money make poor bedfellows
 - The more you have the more you want
 - If you have too much money you will lose your friends
- ➏ You can change your mindset around money. You can transform the myths. Some examples could be:
 - Money is OK
 - Wanting money is OK
 - I can be wealthy
 - I am prepared to put in the hard work
 - I deserve to be comfortable, I am worth it

(Taken from 'The Rules of Wealth' by Richard Templar)

COURSE TWO – RECLAIMING MANHOOD

SESSION SEVEN – DEALING WITH MONEY

WORKSHEET – PAGE ONE

1. In reflecting on the work done in the session, note down the key myths around money that you identified.

2. Write down their costs, gains and consequences.

3. As an exercise, see if you can rewrite those myths into beliefs that can support and sustain you. There are some examples given in the handout for this session.

4. Make a list of the key financial challenges that are facing you right now. Next to each one put a suggested action that you could take.

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION SEVEN – DEALING WITH MONEY

WORKSHEET – PAGE TWO

5. Set up a meeting with your family to discuss your financial review. Plan the conversation and write down the key points you want to cover – the core issues and the remedial actions you propose for each one. Include the members of your family in completing all the tasks below.

6. Draw up a budget that includes all your expenses versus the income you receive.

7. See where you can cut down on some of your expenses and make a list of them, and how to keep to it!

8. As a family, decide what you want to do with your money and write it down. And make sure you all keep to your commitments!

COURSE TWO – RECLAIMING MANHOOD

SESSION EIGHT – FACING UP TO ADDICTIONS

WELCOME AND INTRODUCTIONS

Facilitator

► "Some of us grow up in homes where addiction is rife. We either follow this addiction route ourselves with tough and sometimes tragic consequences, or we pledge to avoid this trap and resolutely steer clear from all addictive substances. Some of us grow up thinking that we are immune to addiction; we might come from a good stable home where we were never exposed to any kind of drugs, and so we experiment. Sometimes our addiction begins quite innocently at a family function, when an aunty gives us a sweet as a treat, in order to quieten us down. In this session, 'Facing up to addictions' we will explore many different forms of addictions. I am sure we will discover that addiction and the effects of addiction touch each of our lives in some way or other."

CHECK-IN

The facilitator introduces the theme for the check-in:

"Say your name, and has there been a time in your life when you have succumbed to addiction? If not you, then have you experienced addiction amongst your close family or friends?"

Facilitator note: This is just a check-in, a warm-up into the conversation, so the participants just answer the above questions with a 'yes' or a 'no', briefly describing their experience. Hold more detailed sharing and conversation for later in the session.

ACTIVITY 1 – Group discussion and individual reflection

Focus: What is addiction?

Together in the circle, the facilitator asks participants to respond to the following questions:

- What is an addiction?
- How do people become addicted?
- Describe the different types of addiction. (For example, alcohol, cigarettes/nicotine, drugs, pharmaceuticals, food, sugar, sex, exercise.)

The facilitator asks participants to find a space on their own for individual reflection.

Questions to ask at this time:

- When you review the above examples of addictions, do any apply to you?
- Have you any form of addiction that we haven't as yet discussed?
- Is there a history of addiction in your family?
- When did you first realize that you might have an addiction?
- If never, what is your relationship with addiction?
- In what way does addiction affect you and your family?
- What is the cost of addiction?

Debrief of Activity 1

The facilitator calls participants back into the circle and asks for feedback from the reflection questions. Try to cover as many of the above questions as possible. This is followed by a discussion on what has been shared.

- Is this an easy topic to discuss?
- How are people who have visible addictions treated by society?
- Can an addiction be hidden?
- Do you know anyone that has a hidden addiction?
- What is it like for a family having to deal with addiction at home?

Facilitator note: Visible addictions are addictions that can be physically seen through specific action, addictions such as alcohol, drugs, overeating (obesity), etc. These are all substances that are consumed orally or sometimes through other means. Sometimes people act out their addictions in private. In this way the addiction might remain hidden until of course the consequences reveal themselves. Invisible addictions are those that are not initially so clearly evident, for example anorexia.

ACTIVITY 2 – Paired sharing and group discussion

Focus: Addictive behaviour

The facilitator leads a discussion on addictive behaviour and its source.

Facilitator

“Sometimes specific behaviours are referred to as addictive, for example seeking regular sexual contact, seeking out affairs, seeking constant approval, job-hopping, partner hopping, etc. There is something missing in our lives and we try and find it through a particular behaviour. If our behaviour is repetitive, regular and compulsive (lacking in self-control) we can refer to it as addictive behaviour. In order to understand it and change it, you have to go to its source. So what are the kind of things, the core issues, which propel us into addictive behaviour, be it self-medicating, pornography, sexual harassing, bullying, fighting, etc.?”

Some examples of core issues that can influence/cause addictive behaviour:

- ➊ needing approval from others
- ➋ having to prove oneself
- ➌ needing acceptance
- ➍ wanting to be loved
- ➎ wanting to be admired
- ➏ having to be noticed
- ➐ wanting to be included, to belong
- ➑ having to be liked

The facilitator divides the group into pairs.

He calls a start and end to each partner sharing.

Themes for the sharing:

- From the above list, are there any of the core issues that stand out for you?
- Have you ever longed for the approval of others?
- Do you always want people to say that you have done well? Do you want to hear your father say, “Well done, my son”?
- Have you struggled in the past with peer group pressure – doing things to get approval – like experimenting with drugs and alcohol?
- Do you always want to be liked, to be popular?
- Do you find you react badly to criticism?

Debrief of Activity 2

The facilitator leads a discussion:

- How did you feel discussing these sensitive issues with others?
- How did you feel when others were sharing with you?
- Are you still stuck in some of the questions?
- What has come up for you in this conversation?

ACTIVITY 3 – Group discussion

Focus: Drug proofing/prevention

The facilitator leads a discussion on drug proofing/prevention. The facilitator gives opportunity for participants to respond to the list of questions:

- Is it possible to drug-proof your family? If so, how?
- Can we create a drug-free society?
- Is it possible to raise children that will be immune to any form of addiction?
- Can we keep our kids and communities safe from addiction? If so, how?
- What example are you setting with your children, nieces and nephews?

Debrief of Activity 3

The facilitator leads a discussion on what has come up in the previous conversation.

- What thoughts are you taking away from this conversation?
- Is there anything you would like to do within your family or local community?
- Are there any changes you would like to make for yourself?

HANDOUT AND WORKSHEET

The facilitator gives participants a handout and a worksheet.

CHECK-OUT

The facilitator sets the theme/question for the check-out:

“What have you discovered about yourself through the discussions we have had during this session?”

COURSE TWO – RECLAIMING MANHOOD

SESSION EIGHT – FACING UP TO ADDICTIONS

HANDOUT

➊ Education

It helps if parents/family members obtain the knowledge and information they need about alcohol and other drugs, including signs to look out for and effects of specific drugs. This information can be shared with the family.

➋ Prevention

Reward responsible behaviour, and discourage irresponsible behaviour. Discuss the dangers of dealing and getting involved with dealers.

➌ Identification

When you discover that your family member is using drugs, the problem must be immediately evaluated. No secret behaviour must be allowed. It's a family problem and should be addressed as a family.

➍ Intervention

If the problem develops and is identified, act fast and appropriately. Ask for assistance and support. Take action and don't delay. Don't ignore what is happening around you.

➎ Treatment

Professional treatment comes in various forms, but must be accessed immediately. Get to know the treatment resources that are available.

➏ Support groups

Sometimes referred to as relapse prevention, this allows the family to be part of an ongoing recovery and support process.

➐ Self-evaluation

Often parents/family members can't intervene effectively as they are too involved and too close to the matter. Self-evaluation is important for those who were raised in a substance-abusing parental home. It is not shameful to ask for outside help and to refer to others when the going gets tough.

COURSE TWO – RECLAIMING MANHOOD

SESSION EIGHT – FACING UP TO ADDICTIONS

WORKSHEET

1. Do you have any addictive behaviours, such as drinking too much coffee, or smoking, watching too much TV, needing constant exercise, consuming sweets/chocolates, or misusing drugs/alcohol? Make a list (it is important to identify addictive behaviour in yourself first, before you can see it in others).

2. Do you see any addictive behaviour in your children or family members? Write down the behaviours.

3. Design a recovery plan with the rest of your family (remember it is a family problem, therefore the whole family must be involved in the recovery).

4. Seek professional help. Refer, if necessary. It is not shameful. Make a list of all the resources available to you, your community and your family.



COURSE TWO – RECLAIMING MANHOOD

SESSION NINE – TAKING CARE OF YOUR HEALTH

WELCOME AND INTRODUCTIONS

Facilitator

► "It has been said that kids don't do what their parents say, they do what their parents do. Never underestimate the power of authentic living; what you sow you will reap. If you want your children to be healthy and have good habits, then you have to lead the way by example. Many men suffer from being overweight, with high blood pressure and high cholesterol. This is most often caused by living with high levels of stress, overeating and lack of exercise, along with excessive drinking and smoking. Today we focus on another crucial part in 'Reclaiming Manhood'. Welcome to this session we call 'Taking care of your health'. In our sessions we focus on four areas of wellbeing. We have touched on our emotional and psychological wellbeing. Today we focus on our physical wellbeing and in the following session we will take a look at our spiritual wellbeing."

CHECK-IN

The facilitator introduces the focus for the check-in:

"Say your name, and how you would assess your current health status, your physical wellbeing?"

ACTIVITY 1 – Individual reflection and group sharing

Focus: A physical wellbeing assessment

The facilitator hands out paper and a pen to each participant. They find a quiet space in the room to sit on their own. They are asked to do an individual health assessment, responding to a set of questions asked by the facilitator. They are encouraged to note down their responses.

- On a scale of 1 – 10, how would you rate your current level of stress?
- In what way does stress affect you physically? Write down specifics.
- What do you do to deal with pressure?
- On a scale of 1 – 10, how would you rate your physical health?
- On a scale of 1 – 10, how would you rate your physical fitness?
- Do you eat healthily – freshly cooked food, and not takeaways?
- Do you eat too much or too little?

- Do you eat slowly and take time to enjoy your food, or do you eat as quickly as possible?
- Do you exercise regularly?
- Do you smoke or drink excessively?
- Do you consume lots of sugar (cakes, sweets, chocolates)?
- Do you often say, "I will start my exercise/eating plan on Monday"?
- Would you rather watch sport on TV than go for a walk or a run?
- How would you describe your current weight? Are you overweight, underweight, or just right?
- Do you feel happy about your body? Are you feeling good physically?
- What are your energy levels like?
- How do you sleep – restful, peaceful, agitated, broken sleep?
- How much do you sleep – too much, too little, or just the right amount?
- What do you do for relaxation? Do you relax enough, too much, or just enough?
- How often do you go to a doctor, dentist, or health-care professional – often, occasionally, hardly ever, never?
- Have you any risk factors – high blood pressure, high cholesterol, diabetes, etc.?
- Do you go for a regular health check-up?
- Do you practise safe sex?
- How would you describe your living conditions – comfortable, cramped, enough space, warm, dry, damp, wet, too cold, too hot?

The facilitator calls the circle together and gives each participant a chance to report back on their personal health/wellbeing assessment. Try and get a good spread of feedback reflecting back on the range of questions asked.

Debrief of Activity 1

The facilitator leads a discussion on the following questions:

- What stood out for you when we were going through the questions?
- What stood out for you when you were listening to others' feedback
- What did you think of the range of questions asked – did we cover all areas relating to your health?

- How do you feel when you are confronted with questions regarding your health? How do you feel talking about your health?
- How did you respond to the questions asked? Were you honest?
- In what ways can good health improve your quality of life?

ACTIVITY 2 – Individual reflection and group sharing

Focus: Personal health plan

The facilitator hands out paper and a pen to each participant. They find a quiet space in the room to sit on their own. They are asked to work on a personal health plan, responding to a set of questions asked by the facilitator. They are encouraged to note down their responses to the following:

- ➊ Reflecting back on the last activity and how you assessed your physical wellbeing, what health aspects could you identify that you would like to change? For example, it could be eating patterns, sleeping patterns, or an exercise regime. Note down those aspects you wish to focus on from your assessment.
- ➋ Taking each of these aspects into account, what do you need to get going on, what changes could you make? Be specific and describe the change relating to each aspect. Then specify what you will be doing – how and when. How will you know when you have achieved the change you want to see with regard to each aspect? Describe the end result.

The facilitator calls the circle together and gives each participant a chance to report back on their personal health plan. See that they give feedback on all aspects and specific details of each plan.

Make enough time available to get at least one plan (i.e. on one aspect of their health) from each participant. This is to check that they are all on the right track and understand the planning process of getting a detailed action plan together.

Debrief of Activity 2

The facilitator leads a discussion:

- What stood out for you when you were developing your plan?
- What stood out for you when listening to the plans of others?
- Are you motivated to lead a healthier lifestyle?
- What are the things that can stop you from implementing your plans?
- How can you motivate yourself or your family to live a healthier life?

- Are you setting a good example in terms of leading a healthy lifestyle within your family and community?
- What are the benefits of healthy living for you and your family?

ACTIVITY 3 – Group discussion

Focus: A healthy neighbourhood/environment versus an unhealthy neighbourhood/environment

The facilitator leads a group discussion:

- What are the risk factors to health in our community? Be specific.
- What are the consequences of an unhealthy community? Give details.
- In what ways can/does a neighbourhood influence the lifestyle of its members?
- How can you help your children/young people attain healthy living in an unhealthy environment? Give specific ideas.

Debrief of Activity 3

The facilitator debriefs the discussion:

- What will it cost you to turn your neighbourhood around, to make a positive impact on the environment around you?
- How will it benefit you and your family if your community becomes healthier?
- Are you prepared to lead by example?
- Is there some change to which you could commit yourself? If so, what is it?

HANDOUT AND WORKSHEET

The facilitator gives participants a handout and a worksheet.

CHECK-OUT

The facilitator sets a theme to end the session:

"Any reflection or thought you have on today's session?"

COURSE TWO – RECLAIMING MANHOOD

SESSION NINE – TAKING CARE OF YOUR HEALTH

HANDOUT – PAGE ONE

A personal health assessment

- How would you rate your current level of stress?
- In what way does stress affect you physically?
- What do you do to deal with pressure?
- On a scale of 1 – 10, how would you rate your physical health?
- On a scale of 1 – 10, how would you rate your physical fitness?
- Do you eat healthily – freshly cooked food, and not takeaways?
- Do you eat too much or too little? Do you eat slowly and take time to enjoy your food, or do you eat as quickly as possible?
- Do you smoke or drink excessively?
- Do you consume lots of sugar (cakes, sweets, chocolates)?
- Do you often say, "I will start my exercise/eating plan on Monday"?
- Would you rather watch sport on TV than go for a walk or a run?
- How would you describe your current weight? Are you overweight, underweight, or just right?
- Do you feel happy about your body?
- Are you feeling good physically?
- What are your energy levels like?
- Do you exercise regularly?
- How do you sleep – restful, peaceful, agitated, broken sleep?
- How much do you sleep – too much, too little, or just right?
- What do you do for relaxation? Do you relax enough, too much, or just enough?

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION NINE – TAKING CARE OF YOUR HEALTH

HANDOUT – PAGE TWO

A personal health assessment, continued

- How often do you go to a doctor, dentist, or health-care professional – often, occasionally, hardly ever, or never?
- Have you any risk factors – high blood pressure, high cholesterol, diabetes, etc.?
- Do you go for a regular health check-up?
- Do you practise safe sex?
- How would you describe your living conditions – comfortable, cramped, enough space, warm, dry, damp, wet, too cold, too hot?

- ➊ Finding the right kind of motivation for healthier living is like preparing yourself and your family for a different future. Changing habits is not always an easy thing to do.
- ➋ Family contracting is a good way of keeping each other accountable to family decisions that are made especially in the area of healthy living. It can work collectively, i.e. everyone pledges to commit to a change, or individually, i.e. just for an adult or just for a child.

Good luck!



COURSE TWO – RECLAIMING MANHOOD

SESSION NINE – TAKING CARE OF YOUR HEALTH

WORKSHEET – PAGE ONE

1. From the work done in the session, record the aspects of your health and lifestyle you would like to work on.

2. Under each aspect specify the change you would like to see.

3. See that you have a plan in place. Set specific goals, dates and outcomes for each aspect. What is your first step? Specify your timeline. How will you achieve your result?

4. If you are a smoker, a drinker, or an over-eater, decide to reduce your intake. Be specific in your goals – how much and by when.

5. Discuss your plan with your family. Draw up a family contract that binds you to these goals you have set for yourself. Use the Family Contract Tool (on the accompanying sheet) to keep you and family members accountable and to get support.

continued

COURSE TWO – RECLAIMING MANHOOD

SESSION NINE – TAKING CARE OF YOUR HEALTH

WORKSHEET – PAGE TWO

An example of a family individual contract with a child

Statement of intent

For my personal wellbeing, and in an effort to be able to work well together as a family, and to be an example to my younger siblings, I agree to the following:

- i. I will not use or experiment with drugs;
- ii. I will not drink or make a decision to drink alcohol until I am of legal age;
- iii. I will attend school, unless I'm sick or with my family;
- iv. I will attend all my chosen sports activities, unless I am ill or injured; and
- v. I will ask for immediate support if I ever feel unable to, or I am struggling to keep to, this agreement.

If the contract is broken

- i. First time results in loss of some privileges;
- ii. Second time results in loss of more privileges; and
- iii. Third time results in attending drug and family counselling (and working out a different way forward).

Include signatures of all parties to validate the contract.

Note: The plan above is purely used as an example and obviously deals with a difficult situation. The contract should always reflect the severity of the challenge being faced, and the specific circumstances involved. This same structure can be used for an adult individual family contract, or for a family joint contract, including the whole family.

COURSE TEN – RECLAIMING MANHOOD

SESSION TEN – DEVELOPING YOUR SPIRITUAL LIFE

WELCOME AND INTRODUCTIONS

Facilitator

► "Welcome to today's session 'Developing your spiritual life'. This is an important component for us as men in reclaiming our manhood. For many men it is a quest to reclaim our spiritual life, something which might have been lost or become distorted. For some of you this conversation will immediately connect you to your religion/your religious life. And that is good. For some of you who may not identify with a specific religion or belief system, we invite you to connect with whatever spirit it is that lies within you, that gives you hope and faith, that provides you with a sense of belonging. We are all inherently spiritual people with a desire for a relationship with our Creator, or a universal life force. This session is for all of you, in your diversity of beliefs and religions. Spirituality is that which connects us all as living beings."

CHECK-IN

The facilitator gives a focus for the check-in:

"Say your name, and respond to the question: Is there a difference between being spiritual and being religious?"

ACTIVITY 1 – Paired sharing

Focus: My religion/spirituality

The facilitator divides the participants into pairs using the inner circle/outer circle seating structure (sitting opposite and facing each other in two circles).

The facilitator calls the beginning and end to each sharing. He asks one of the circles to shift seats so as to create a new pairing for the second question, and the same again for the third question.

- Are you attached to any religion/spiritual practice? What is your family history in terms of religion/spiritual practice? Is your belief system the same as that of your family?
- What makes a person spiritual? When and how does one become spiritual? How would you describe yourself? What has your experience been?

- What does your spiritual practice/religious belief give you? Describe your practice. Do you believe in a 'greater force' or a 'creative force'? How would you describe it?

Debrief of Activity 1

The facilitator calls participants back into the large circle and leads a discussion:

- Let's just clarify what we say the difference is between religion and spirituality.
- Let's have some feedback on the questions you responded to: your family history, and your spiritual practice and beliefs.

ACTIVITY 2 – Small and large group discussion

Focus: Religions in conflict

Facilitator

 "Unfortunately when we look back through history and examine the world as it is today, we see that many of our world religions have been responsible for wars and terrible conflicts, for the loss of life which is supposed to be sacred, and for untold grief and pain, where they should be a source of peace and comfort. In this way religions become distorted and move far away from what they propose and profess to be – to provide a deep spiritual connection and respect for all life."

The facilitator divides participants into small groups of three or four to discuss the topic: Why are so many conflicts and wars fuelled by religion, by supposed differences in belief? How can this be in the name of so-called spiritual people? How do you respond to the different crises that are challenging our world? Is there a need for forgiveness and reconciliation? Is there a need for cross-denominational communication and understanding?

Debrief of Activity 2

The facilitator calls participants back to the large circle, and asks for each group to give feedback on their responses to the questions asked.

The facilitator then leads a debrief discussion on what has been shared.

- Was it easy to discuss this topic?
- What feelings were evoked?
- Why are we so challenged by people who are different to us?
- What is ancestral worship and from where does this form of worship derive?
- Why are so many people challenged by ancestral worship?

- What do so many of our religions and faiths have in common?

Facilitator

 "One of the strengths of indigenous people is the honouring of the ancient paths and the family genealogy and ancestry. This is also the biblical principle to honour the lineage you come from. God announced himself as the God of Abraham, Isaac and Jacob. It is an ancient principle to honour our ancient paths. We are called upon to honour our parents, which then connects us from generation to generation. The Oxford dictionary describes honouring as 'giving high respect, glory, credit, good reputation and name'. The dictionary describes worship as 'worthiness, merit, reverence, adoration or devotion'. With this understanding we are clearly called to honour our parents and our ancestors."

ACTIVITY 3 – Individual reflection and sharing

Focus: Prayer and meditation

The facilitator introduces the topic, and asks participants to close their eyes and to reflect on the questions asked.

The questions are asked slowly, leaving time in between each one for reflection.

- What is prayer? What is meditation?
- Is prayer really needed? Is meditation useful?
- When do you pray and/or meditate?
- How do you pray? How do you meditate? Alone, with a partner, or in a group?
- How often do you do this? What does it give you?
- If you are not using prayer or meditation, is there something else you do that is similar or indeed different?

Debrief of Activity 3

The facilitator asks the participants to open their eyes and gives each one an opportunity to respond to the above questions, trying to cover a range of inputs.

Facilitator note: In this session the facilitator must allow participants to respond, react and reflect. Participants must feel free to express their own views and beliefs. This is not a space for argument and contestation. It is important, as with the other sessions, to create a non-judgemental space for communication.

It is interesting to see how people express their spirituality in a variety of forms, i.e. through dance, music, poetry, clothing, rituals, prayer, food, festivals, daily spiritual practice, etc. The facilitator can reflect back what he has heard from the group regarding the value of prayer and meditation. He can also reflect back what he has heard regarding the differences or similarities between religion and spirituality.

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet for this session.

CHECK-OUT

The facilitator sets the theme for the checkout:

"Anything interesting you have observed in this session, or a thought, or an insight you are taking away with you?"



COURSE TWO – RECLAIMING MANHOOD

SESSION TEN – DEVELOPING YOUR SPIRITUAL LIFE

HANDOUT

- ➊ One of the strengths of indigenous people is the honouring of the ancient paths and the family genealogy and ancestry.
- ➋ This is a universally accepted and ancient principle, a calling, to honour the lineage we come from, to honour our ancient paths. We are called to honour our parents and grandparents. In this way we connect ourselves, from generation to generation, to our ancestors.
- ➌ The dictionary describes honouring as 'giving high respect, glory, credit, good reputation and name'.
- ➍ The dictionary describes worship as 'worthiness, merit, reverence, adoration or devotion'.
- ➎ It is important to allow each other to respond and reflect – to express our views freely, without fear or judgement. This is not a place for argument and contestation.
- ➏ It is valuable to create places for sharing and discussion between worshippers of different religions and faiths.
- ➐ Understand and have respect for how different people and cultures believe they can express their spirituality through dance, music, poetry, clothing, rituals, food, festivals, spiritual practices, etc.
- ➑ Reflect on the different values we see in prayer and meditation, and in the practice of specific rituals and ceremonies.
- ➒ Reflect on the differences and similarities we see between religious practice and spirituality.

COURSE TWO – RECLAIMING MANHOOD

SESSION TEN – DEVELOPING YOUR SPIRITUAL LIFE

WORKSHEET

1. Make a list of your prejudices and/or lack of understanding of other religions/belief systems.

2. What would you need to change in your own understanding or prejudice to accept people from other faiths/religious and cultural practices?

3. Take the next week to reflect on the way you worship/practise your spirituality. Write down the things that make you excited, peaceful, tranquil, hopeful, etc.

4. Write down the things that challenge you the most with regards to religion/spirituality. Make a plan of how you will address them.

5. What could you do to promote better understanding between people of different faiths?

COURSE TWO – RECLAIMING MANHOOD

SESSION ELEVEN – DISCOVERING YOUR HEART

WELCOME AND INTRODUCTIONS

Facilitator

“Welcome to our final session for Course Two. It is appropriately named, ‘Discovering your heart’. For how can a man ‘reclaim his manhood’ without discovering his heart, his passion, his reason for living? To follow your heart means to follow your dreams, and not to live according to a list of ‘should’, ‘must do’ and ‘ought to’, that has left so many men tired, depressed and bored. Everything we have covered in this course is important, but discovering your heart, who you really are, is probably the most important. We sometimes refer to a man as being ‘wild at heart’. This doesn’t mean reckless or stupid; it means energised and full of passion.”

CHECK-IN

The facilitator asks a check-in question to start the session:

“What is your name, and what are some of the wild things you wanted to do as a boy, but were too scared to do? Or alternatively, what were the wild things you did do as a boy, but you have now lost, as the years have passed you by?”

ACTIVITY 1 – Group exercise

Focus: Taking a dangerous journey

The facilitator divides the participants into teams of approximately seven each. Each team gets half the number of chairs that there are participants in each team, plus one chair. (For example, in a team of seven you provide four chairs.) One member of each team wears a blindfold.

The facilitator gives instructions:

“You are on an island surrounded by molten lava. You have to cross to a safe island on the other side using chairs. You cannot touch the floor at any time on the journey. All the team members must cross together at the same time, as the level of molten lava surrounding the island is rapidly rising. Any member falling off a chair is out. You must try to complete the journey with all members ‘alive’. One member of your team is ‘blind’. You have to take care of that member.”

The facilitator gives participants five minutes to plan before they start. Once they start the journey there will be no speaking in each team, except for some soft whispering to the team member without sight.

The facilitator observes how teams plan and work together during the journey.

Debrief of Activity 1

The facilitator leads a conversation reflecting on the exercise.

- How did you work as a team? What worked? What didn't work? What could have been improved?
- What was the experience like for the blindfolded participant? What does this say about trust?
- Who took the lead – in the planning stage and during the journey itself? Were there different types of leadership? In which way did you take a lead?
- How can we relate this exercise to adventures in life – such as a difficult crossing from one place to another, stepping out of your comfort zone, or facing danger with courage?
- Relating to the 'dangerous journey' you have just completed, how does this exercise relate to what you shared in the check-in question for today – the wild things you always wanted to do, or no longer do?

ACTIVITY 2 – Paired sharing

Focus: Wild at heart – the wild spirit of man

The facilitator divides the group into pairs.

The facilitator will call a start and end to each conversation.

- What are the crazy, ambitious or courageous things you always wanted to do, but don't dare speak about? Were there times when you were just too afraid to try? Have you ever tried and failed? Did you decide to give up? Is there any possibility you could try again?
- Why is a journey into a 'wild place' (a mysterious, challenging or unknown place) so important to self-discovery? Why is the process of exploring, experimenting and taking risks so vital in the personal development of boys growing into young men?

Debrief of Activity 2

The facilitator leads a discussion:

- What stood out for you in the conversations you just had?
- What is your relationship with experimenting and exploring? How would you describe yourself, and why? Cautious, safe, secure, withdrawn, or outgoing, bold, courageous, willing to have a go?
- Do you understand the difference between being wild and being reckless?
- What are the experiences in your life that have taught you the most, where you have discovered the most about yourself?

ACTIVITY 3 – Presentation and group discussion

Focus: The initiatory steps – moving from boyhood to manhood

The facilitator introduces the initiatory steps:

Three initiatory steps	Three desires in a man's heart
A separation from home and family and all that is familiar.	Every man has a battle to fight, something to overcome, a desire for victory.
A scary, difficult, but exhilarating journey, helped along by unexpected support and/or generosity from others.	Every man has an adventure to live, a journey of discovery to undertake.
Finally a return home, transformed, with a new vision, sense of self.	Every man has a mission to fulfil, a beautiful partner to meet, and love in his heart to share.

Debrief of Activity 3

The facilitator leads a group discussion.

- Can you make sense of the three so-called initiatory steps: separation, journeying, and return?
- Can you see the link between the three steps and the three desires: a battle to fight, an adventure to live, a mission to fulfil, and love to share?
- How do you relate personally to these? Can you see yourself in these steps and desires? If so, how?

- Do you see the transformation from boyhood to manhood as an ongoing process, an ongoing journey?
- Some say that becoming a man is a lifetime process, because as men, we are always undergoing change, be it getting older or changing life circumstances. What do you think?

HANDOUT AND WORKSHEET

The facilitator gives each participant a handout and a worksheet.

CHECK-OUT

The facilitator sets a focus for the check-out:

"Share one or two ideas that you are taking away from your experience of participating in this course 'Reclaiming Manhood'?"

Facilitator

► "Congratulations, we have now completed this course. In the next session we will be preparing for Course Three, 'The Wild at Heart Adventure'. This course takes place out of the city/town – we will be journeying to an unknown remote place in the mountains far away from home, without any telephone connections, electricity, comforts, etc. It is exciting and you will be entering a wild place. We call it 'an adventure' because that's what it is – it is something to look forward to. Well done for completing this course and we wish you all the very best for the next one!"



COURSE TWO – RECLAIMING MANHOOD

SESSION ELEVEN – DISCOVERING YOUR HEART

HANDOUT

Three initiatory steps	Three desires in a man's heart
A separation from home and family and all that is familiar.	Every man has a battle to fight, something to overcome, a desire for victory.
A scary, difficult, but exhilarating journey, helped along by unexpected support and/or generosity from others.	Every man has an adventure to live, a journey of discovery to undertake.
Finally a return home, transformed, with a new vision, sense of self.	Every man has a mission to fulfil, a beautiful partner to meet, and love in his heart to share.

Reflect on the three steps and desires above. Have a thinking session about where you're heading in your life.

- ➊ Create a space and time for yourself that is away from your everyday functions and duties, so that you can get to spend time alone to be still and to reflect.
- ➋ Think about whether you need some kind of initiation, to move from boyhood into manhood.
- ➌ Rediscover the unique stories and traditions of your local community, so as to develop a real sense of place and cultural roots.
- ➍ Many men think they are simply here on earth to kill time, and yet time is killing them. Follow the secret longing of your heart, whether it's to build a boat, to sail the oceans, to write a symphony, to play music, to plant a field, to sing your song, to pursue the things you desire.
- ➎ Explore, build, overcome, love – to do all these things, this is your purpose.
- ➏ Be part of nature. Spend some quiet time in the wilderness, in remote areas – especially if you live in the city – to bring you back to your purpose, to bring you back home, to yourself.

(Adapted from 'Manhood' by Steve Biddulph, page 228, 'Wild at Heart' by John Eldredge, and 'In the Hearts of Men' by Nic Fine and Des van Niekerk)

COURSE TWO -RECLAIMING MANHOOD

SESSION ELEVEN – DISCOVERING YOUR HEART

WORKSHEET

1. In preparation for 'The Wild at Heart Adventure', make a list of three things in your life you would like to work on, to focus on:

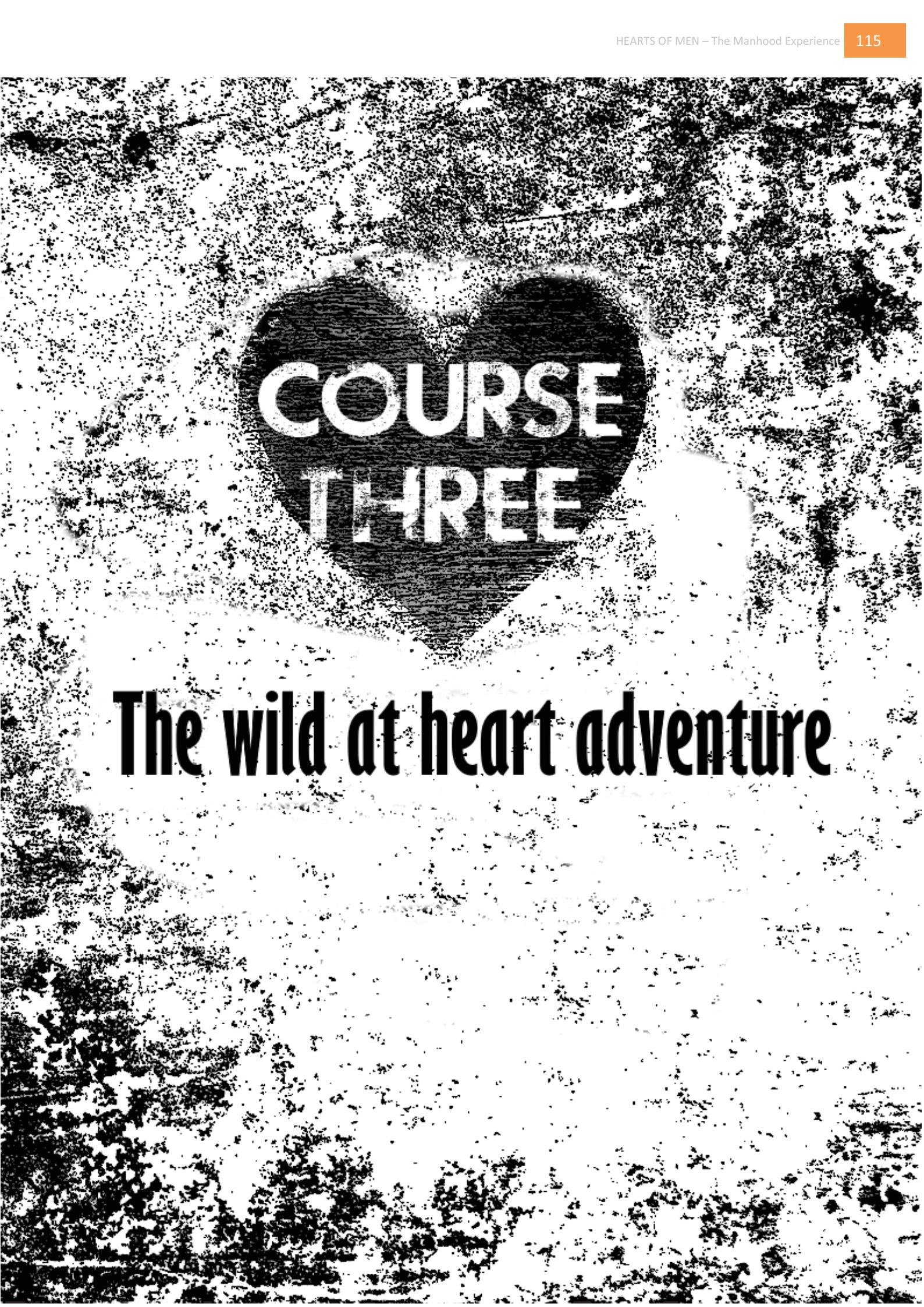
- (i) _____
- (ii) _____
- (iii) _____

2. Make a list of people you need to have a conversation with that have wronged or hurt you, or that you have hurt or wronged.

3. Write down any of the things you fear about going out into the wilderness. Also write down what you might be looking forward to, what you desire.

4. Why would you need time to go into the wild, to spend time with yourself – to roll in the ashes, to step through the fire, to dive into the waters, to breathe the fresh air? What would you like to accomplish or experience?





COURSE THREE

The wild at heart adventure

COURSE THREE – THE WILD AT HEART ADVENTURE

AN INTENSIVE COURSE HELD IN A RURAL/WILDERNESS SETTING

INTRODUCTION

Whereas all the other courses usually take place within an urban indoor setting, near to where the participants reside, this residential course occurs in a rural or wilderness setting, away from the participant's normal environment. Previous locations have included a mountain retreat, a secluded farm, a coastal nature reserve, and an outdoor adventure centre.

There are many variations of this wilderness adventure that we facilitate. This is dependent on the specific participants, their circumstances, and the intended outcome for each group. For example, we have the 'Wild at Heart Experience' that can be facilitated over three to five days for adults, and we have 'Moving into Manhood' that runs from five to seven days for younger men/boys.

The 'Wild at Heart Adventure' comes at a pivotal point, more or less midway through 'The Manhood Experience' programme. It was specifically designed as part of the holistic programme, to be a challenging process, giving participants an opportunity to deal with issues from the past, to go beyond what they thought possible, to envision a different future, and to connect with and learn from the natural environment. This course intends to engage with the mind, body and spirit. It works best when delivered as part of a comprehensive programme with proper preparation processes, as well as a thorough follow-through support process afterwards.

During the adventure many questions are asked:

- Who are you? Where do you come from? What's happened to you?
- What are you doing here on earth? What is your purpose?
- Where are you heading? Where would you like to head?
- What do you need to get you there?
- What could stop you? What could be holding you back?
- What could you do to free yourself up, to lighten the load?

Preparation, logistics and safety

This specific course presents the most challenges in terms of facilitation, logistics and safety. Being residential and taking place away from the programme host community in an outdoor environment, it involves transport, catering, equipment, accommodation, safety precautions, a larger staff team, etc.

So careful planning and paying attention to details are absolutely critical to the success of this course. Nothing undermines the smooth facilitation of this course more than, for example, insufficient supplies, poor food preparation, unreliable equipment, not having safety procedures in place, poor site selection, understaffing, lack of clarity and training within the facilitation team, etc.

Because of the intensive nature of this process, the facilitation team works extremely long hours. In order to keep their focus on the content of the course and on the wellbeing of the participants, it is important that all logistical matters run smoothly. We can't emphasise the need for thorough planning enough. The safety of the participants is paramount.

Building a team

Teamwork and diversification of roles are essential. This course runs best when there is a highly functioning staff team available. So attention to teambuilding, healthy relationships and clear facilitator protocols are recommended.

We prefer, as far as possible, to have a good mixture in the staff team of some very experienced men, some moderately experienced men, and always a few newcomers. This facilitates continuity and sustainability, with ongoing transfer of knowledge, mentoring, and on-the-job practical learning taking place.

Including the kitchen team of one to two men, plus around eight facilitators, we aim for a team of approximately ten men. The programme can be run with fewer, but we always do our best to include at least two new men for training and sustainability purposes. With this staffing level the preferable number of participants is from 14 up to a maximum of 18. This gives participants enough space and time to fully participate in the programme and to each be allotted enough opportunity to work through the different processes. The minute you increase the participant numbers, you cut down each person's individual time available and this limits their participation.

The multiple demands of this course, i.e. facilitating the process, running a kitchen that needs to feed around 25 people, and handling ongoing logistical needs, i.e. site and equipment preparation, require enough staff team members to spread the load. The course is intensive, i.e. it runs day and night, with the team having to work long hours. We have learnt from experience that it is counter-productive attempting to do this work with too few staff men or with too many participants.

Having a larger staff team present also gives the participants a more diverse and varied experience than they would normally get, when being guided by just one or two facilitators.

Roles and responsibilities

We identify the following team roles:

Course leader

The course leader is the most senior position on any 'Wild at Heart Adventure'.

- ➊ The course leader is responsible for the smooth running of all components of the course.
- ➋ The course leader holds all other staff responsible for efficient and effective execution of their tasks.
- ➌ The course leader will ensure that all safety procedures and emergency evacuation plans are in place.
- ➍ The course leader ensures that staff briefing and debriefing sessions take place every day, giving each staff member the opportunity to reflect on the day's work (debriefing) and looking at the day ahead (briefing).
- ➎ The course leader should also be consulted in the event of any staff member or participant wishing or needing to leave the course for whatever reason.
- ➏ The course leader is the only one that can give permission for any component of the programme to be changed.
- ➐ The course leader has overall responsibility for the wellbeing of the staff team and participants.
- ➑ The course leader is responsible for accounting for all programme expenditure and for budgets being adhered to.

Facilitator note: We try to identify the next course leader well in advance, so a particular man can then be appointed as 'course leader in training'. This gives him time to shadow the current course leader and be well prepared for the handover of leadership. Indeed, we try this approach with all the various positions on the team, so there is always a man/men ready to take the step up. It is best if the future course leader has a good overview of as many of the staff positions as possible.

Logistics co-ordinator

The logistics co-ordinator also holds a senior position on the team, in direct support of the course leader. The logistics co-ordinator is responsible for all practical aspects relating to the smooth running of the course.

- ➊ This will include transport, equipment, accommodation, food preparation, safety procedures, site preparation and general base camp and site management.

- ➊ The logistics co-ordinator will ensure that a responsible person or persons are appointed to perform specific duties relating to equipment and food preparation, etc.
- ➋ The logistics co-ordinator will manage all these teams/persons on site.

Staff member responsible for equipment

Equipment necessary for this course can include tents, sleeping bags, camping mats, survival bags, waterproof covers, rope, water containers, water bottles, firewood, matches, drums, percussion instruments, specific props and costumes needed for ceremonies, backpacks, whistles, radios, torches, session stools, first aid equipment and supplies, etc.

The person responsible for equipment will ensure:

- ➊ That all equipment required is on the course.
- ➋ That all the equipment is safe and usable.
- ➌ That each participant and staff member is issued with or has all the necessary equipment.
- ➍ That all equipment is checked for damage/wear and tear when handed in.
- ➎ That all equipment is correctly packed and stored.
- ➏ This person will also report to the logistics co-ordinator any loss or damage to equipment.

Staff member responsible for transport

The person responsible for transport will ensure:

- ➊ That all transport arrangements (to and from the site) are in place for staff, participants and equipment.
- ➋ That all vehicles and trailers are checked for safety, licensing and insurance cover.
- ➌ That all vehicles have sufficient fuel for the job at hand.
- ➍ That all vehicle costs are properly accounted for.
- ➎ That transport is available when necessary on site, as well as for any emergency.

Staff member responsible for the kitchen

We recommend one person to be overall responsible for the kitchen, whilst being assisted by a team. The number of staff men needed on the kitchen team is of course dependent on how many staff and participants are being cooked for.

The smooth performance of the kitchen team and the quality of the food produced are very important to the overall success of the camp. This role is essentially one of service, and that is why we often refer to the head chef as the 'Kitchen King'!

It is of no use having staff working in the kitchen who would prefer to be somewhere else. The careful selection of the kitchen team and their ability to produce tasty and healthy meals is a key component of a successful process. If there is a small kitchen team, then sometimes members of the facilitation team are assigned to assist with the serving up of meals and the initial cleaning up afterwards.

The person responsible for the kitchen will ensure:

- ➊ That a final menu is decided upon after any necessary consultation and checking specific dietary requirements with staff and participants.
- ➋ That a shopping list is compiled based on the final menu, with a breakdown of all requirements.
- ➌ That all food perishables and non-perishables are correctly packed and stored for travel to the site.
- ➍ That a copy of the menu is available in the kitchen, with ingredients for each meal and amounts for each recipe specified.
- ➎ That there is clear communication between the kitchen staff and the other teams, especially the facilitation team, in respect to the timing of meals. Sometimes timings will alter depending as to what is happening on a specific day with the process and the prevailing weather conditions.
- ➏ That all food prepared is safe to consume, that the kitchen is hygienically maintained (hands washed, utensils, pots and surfaces cleaned), and that food is presented in a proper manner and meets specific dietary requirements.

Facilitation team

The facilitation team is usually headed up by the course leader, and is responsible for all aspects relating to the facilitation of programme content.

- ➊ The person responsible for this team will ensure that an open line of communication exists within the facilitation team itself, and the broader team, i.e. logistics and kitchen.
- ➋ This person will ensure that all equipment and props needed for a specific activity are in place, and that the specific site for that activity has been properly prepared. Details for this are in the separate course content section.
- ➌ This person will distribute team roles and duties, and oversee the suitable preparation of each assigned facilitator to be able to fulfil their tasks.

- The team leader will see that each member has been suitably briefed as to the specific needs and/or life circumstances of individual participants.

Risk management and evacuation procedures

The course leader or logistics co-ordinator is well placed to oversee this component. Every course we run outside of the city requires a risk management plan (RMP).

The RMP is a list of information needed by staff to ensure that they know who the course participants are, and any medical or dietary requirements they might have. There are various sections to the RMP that must be completed prior to any course conducted.

Each team should have a suitably qualified first-aiders on site, a sufficiently stocked first-aid kit, and details at hand of the nearest medical back-up if required.

AN EXAMPLE OF A RISK MANAGEMENT PLAN (RPM)

ABC Wild at Heart 22 – 26 July 2017	
Section A	
Name of Course	: The Wild at Heart Experience
Duration/Dates	: 22 – 26 July 2017
Programme site	: Niet Limiet Mountain Retreat, Wellington
Section B	
Location	: Limietberg
Co-ordinates	: 19°5' E 33°31.5' S
General weather forecast	: 5-day forecast
Thursday	: clearing up, 17 degrees
Friday	: partly cloudy, 20 degrees
Saturday	: clear skies, 23 degrees
Sunday	: clear skies, 22 degrees
Monday	: cloudy in the morning, 21 degrees
Name of owner/site manager	: Jan Blommetjies
Manager's contact numbers	: (023) 345 6789/071 234 6789
Section C: Transport	
Name of driver/s for staff	: Emilé and Mzi
Vehicle Registrations	: Ford Ranger CAM 456 724
Name of Driver/s for participants	: Colt Bakkie CA 861 903
Driver	: Driver PDP 355 879
Vehicle registration number	: Alphonso Pieters
	: Passenger Liability Cover
	: Toyota Hi-Ace CA OO-12-00

Section D: Medical support

Name of nearest available doctor	: Dr. McIntyre
Location	: Wellington
Contact numbers	: (023) 345 9746
Name of nearest available medical facility	: Mediclinic Wellington
Contact number for suitable emergency paramedic evacuation service	: (083) 864 0072
Public liability policy details	: Sanlam policy 04 869 200

Section E: Staff and participants list

Here a detailed list of staff and participants is recorded.

	Name	Address	Contact details: tel, email	Age	Next of kin and contact number	Dietary/medical requirements
Staff						
Participants						

It is also recommended to add here any medical aid cover held by individual staff members and participants.

Some comments relating to risk

Activities run by most programmes and organisations involve risk and danger. As in life, it is also important we understand what risks we face in our workplace, and appropriate ways of reducing them. While we endeavour to take the necessary precautions, we know we can't eliminate all risk. However, we must still ensure that we are not negligent in our operations.

Negligence is an 'unintentional breach of legal duty causing damage reasonably foreseeable, without which breach the damage would not have occurred'.

Four main elements comprise negligence, all of which must be established or proven for a person to be guilty of negligence, and for the injured person/s to receive restitution.

These elements are:

- A duty to provide a safe environment, not exposing the client to an unreasonable risk or injury;
- Any act that breaches the required duty, a failure to perform the appropriate standard of care;
- That the substandard act was the cause of the injury; and

- ➊ That damage or injury did in fact occur.

Out of these four, number two is the most important question to be asked: "Did the responsible person provide an appropriate standard of care?"

It is essential in a programme of this nature to emphasise the risks involved to all participants, and to clarify that they listen to and follow all safety instructions given, and for their own safety to co-operate with staff at all times.

It is recommended to encourage programme participants to fully disclose any prior or current medical conditions that might be of relevance. If anyone is currently receiving medication or specific treatment, or is in therapy or counselling, it is good to check with the professionals involved that the individual is fit to participate. One can always insist on a full medical check if there are any doubts.

Roles and responsibilities regarding evacuation

The course leader is the person responsible for the overall functioning and operation of the course. He will be the one making the final call regarding evacuation. As part of the planning for each course, an emergency evacuation plan (EEP) should also be discussed. The EEP will include the following:

- ➊ The site to be used for the programme with any specific accessibility issues.
- ➋ The site to be used for the solo (sleeping out alone overnight) and any specific risk factors to be considered.
- ➌ A detailed map that indicates sites to be used by each participant for the solo. This is called a 'solo map'. Staff members to be acquainted with this map, and aware of which team member would be responsible for evacuating each participant and their exact location.
- ➍ All communication procedures. Normally we are out of cellphone reception and rely on radios. Staff to be clear as to who holds a radio and what the radio protocols are. We normally have two radios out on solo site (one roving and one for the staff tent, plus a third stand-by radio back at base camp).
- ➎ The point where participants will gather if an emergency arises, after they have been rounded up. This is called the 'emergency evacuation point'.
- ➏ An emergency vehicle on standby with a designated driver who is aware of the location of the nearest medical practitioner and medical facility.

Recommendations relating to evacuation planning

An accident/incident report should be written within 24 hours of the occurrence. Information should be factual. Avoid personal opinions and speculations. The course leader could instruct any staff member who was present at the time of the incident to write the report. As a rule, all staff should be familiar with the site to be used, as well as with the roads leading in and out of the site. In case of an emergency, fire, accident or injury, only a designated person should be allowed to speak to the media.

The majority of the staff team should always go to the site in order to set up their base camp, as well as all the other specific site locations a day before participants are due to arrive. We have discovered that in order to ensure the safety of participants and the smooth running of the programme, most of the staff team should not arrive with participants. Staff members that arrive early (i.e. before participants), are then able to run through the programme from the point of arrival, to setting up solo spaces, complete solo mapping, and the emergency evacuation plan (EEP).



THE
WILD AT HEART
ADVENTURE

'The nostrils of air'

'The eyes of fire'

'The mouth of water'

'The beard of earth'

'The wild at heart'

WILDERNESS

'Whatever shuts a man away

from the waterfall and the tiger, will kill him'

(From 'Iron John' by Robert Bly)

Facilitator note: The version of the course we share with you here takes place over a period of five days, designed for a group of young men aged 15 to 16 years. The content and structure of this course would be very much the same for adult men. In some cases, due to work pressures, the course might be slightly shorter, i.e. over, say, three days.

Course description

The 'Wild at Heart Adventure' process consists of seven phases.

Phase 1 – PREPARATION – taking care of the details (beforehand)

As you can see from the above information provided, there is a lot of careful planning needed to see that this course is facilitated safely and effectively. In one school community where this course is run on an annual basis with a volunteer team, planning spans a whole year, including budgeting, preparation meetings with staff, parents, students and facilitators, as well as all the equipment, catering and transport issues. The final preparation involves getting the chosen site ready to receive the participants.

Phase 2 – DEPARTURE – leaving ceremony (Day 1)

One example of a departure would be mothers/invited women blessing and sending a group of young men out on their adventure. This process gives special attention to how participants take leave of their community, and how they are welcomed back after their experience. The whole process is facilitated as a surprise, a genuine adventure. The participants don't know where they are heading (in terms of the site that has been booked), whom they will meet there, or what they will be doing! They already know it forms part of the programme in which they are participating, and that they are exploring themselves as men/young men. They have been briefed on the intention/purpose of the adventure, but not on the details.

The bulk of the staff team departs prior to the participants, so as to arrive on site early and prepare the site ready to receive the group. A couple of staff men would normally remain behind in the community in order to facilitate the leaving ceremony.

Phase 3 – ARRIVAL – crossing the threshold (Day 2)

We take care to receive the participants on site in a particular way and give them ample opportunity to make the transition from a noisy, demanding and active urban environment to a still, quiet and peaceful natural environment. They are physically 'crossing the threshold' from the city/town into the natural environment. In the case of young men, they are also symbolically making the crossing over from boyhood into manhood.

Phase 4 – REFLECTION – standing still (Days 2 and 3)

Once participants have been orientated, we take them through a process that allows them to enter a period of solo reflection on their past, their present and their future. They have an opportunity to share their life experiences with the whole group, receive facilitator feedback and support, and to learn from listening to the experiences of others. An important component of this phase is introducing acknowledgement into the process, young men acknowledging their own lives and their experience, and acknowledging each other.

Phase 5 – ACTION – moving on (Day 4)

This follows the reflection phase and the energy of the process now shifts from mainly stillness to movement, from reflection to action. Whereas on Day 3 the participants have been working in one setting, on Day 4 they experience various settings and are kept moving. Participants respond to different learning environments and this shift provides the course with a different way of working, i.e. we use different facilitation styles, techniques, elements and energies as we move through the process.

Phase 6 – RETURN – welcoming back (Day 5)

We take special care in preparing participants for their return home to families, school, work, relationships, etc. An example of a returning ceremony would be the fathers/invited men's ceremony we hold to acknowledge the participants now as young men and to welcome them into a wider circle of men. These ceremonies take on a different form and intention given the age and situation of the participants. We always recommend concluding the process with a ceremony appropriate to the specific participating group and community.

Phase 7 – INTEGRATION – grounding the experience (afterwards)

In a normal Hearts of Men training the participants would now be continuing the 'The Manhood Experience' process with the following three courses as outlined in this manual. In a situation in which the participants are doing 'The Wild at Heart Adventure' as a standalone course, we would design special preparation sessions prior to the residential, and would follow the experience with up to four integration sessions in the community after their return.

Briefing – preparation for all course participants

If this third course, 'The Wild at Heart Adventure', is being run as part of the overall six course structure, then participants should be very well prepared for the upcoming experience. We would however run a special session after the completion of 'Reclaiming Manhood', just to handle final logistics with the group.

Facilitator note: If this course is being run as a stand-alone experience, i.e. without the two courses beforehand, then certainly more than one session will be required in order properly to prepare the group as a whole, as well as for the individual participant's preparation.

This session/these sessions should cover:

- ➊ Personal medical/physical requirements (medications to take, practical precautions to make);
- ➋ Special dietary requirements;
- ➌ Specific equipment requirements (taking cognizance of prevailing weather/climatic conditions);
- ➍ What to bring and what not to bring – in terms of personal belongings;
- ➎ Leaving arrangements (meeting place and times), time away from home and returning;
- ➏ Communications – there is no cell phone reception, so no contact with home/families unless in emergencies (giving a landline contact number for the site);
- ➐ Personal preparation – seeing that participants are ready to leave their homes/families for five days with no contact. Taking any steps necessary to see that personal matters are dealt with before departure, so that the participant, when on site, can concentrate on the process at hand;
- ➑ The intention of the course – time away from home for personal reflection and to connect with nature, to be open for the experience of something different;
- ➒ Facing the challenge of not knowing – the participants don't know where they are heading, what and when they will eat, where they might sleep, what they will be doing for five days. Meeting this challenge is what makes the adventure a mystery and a special experience – very much like as in life, where we don't know how things will turn out, and how long each of us will be here on planet earth!

Briefing – preparation for all ceremony participants

Ceremony participants also need preparation. The nature of the specific ceremony (a departure or a returning ceremony) and the make-up of the group (young men or older men) will determine who represents each participant. Examples would be a mother, a father, a grandparent, a sibling, an uncle, an aunt, an invited man or woman, a husband, a wife.

Normally we would recommend at least two preparatory sessions, preferably more. The first session would cover an introduction to and overview of the ceremony and its intention. The second session would cover a more in-depth preparation for the ceremony, and any logistical matters (location, time, gifting, catering, transport, etc.).

Often ceremony participants need personal support and encouragement in speaking and expressing themselves in public. It is good to explore what the intention and form of a blessing is.

Often adults who are representing participants in the ceremony have never experienced being blessed by an elder themselves. It is also good to emphasize the difference between giving an acknowledgement to someone and giving advice. A discussion on the symbolic nature of gifts and gifting is recommended.

The ceremony is held as a community event, which follows the philosophy of 'it takes a village to raise a child', and 'it takes a community of friends and family to support a marriage'.

Debriefing and follow-through for course participants

If this course is being run as part of the overall structure of the 'Manhood Experience' set of courses, then the follow-through process of integrating the experience into the participants' lives after 'The Wild at Heart Adventure', is well catered for with three more courses to follow. We do however run a special debrief session back in the community for participants after the completion of the residential experience. We do this before we commence with the next course, 'Taking a Lead in Life'.

Facilitator note: If this course is being run as a stand-alone experience, i.e. without the remaining courses to follow, then certainly more than one session will be required (we would recommend up to four sessions), in order properly to debrief participants and integrate the experience into their lives. If you would like some ideas around content for the follow-up sessions, you could look at Courses Four and Five in 'The Manhood Experience' main manual.

Debriefing questions can include:

- How did you find the 5-day adventure?
- What was it like for you? Describe your experience.
- What stood out for you?
- What was your most challenging moment?
- What was it like spending time on your own?
- What did you learn from the experience?
- Do you feel you learnt something new about yourself? If so, what?

- Do you feel you learnt something new from listening to the experiences shared by others? If so, what?
- How has your return home been for you?
- Is this the kind of adventure you would like to experience again? If so, why? If not, why not?
- Would you recommend it to others? If so, why? If not, why not?
- In what way do you think you could incorporate your learning into your life?
- Have you any acknowledgements you would like to make?
- Have you any further comments regarding this course you would like to make?

Debriefing for ceremony participants

We recommend a debriefing and feedback session back in the community for all ceremony participants at the conclusion of the residential course.

Debriefing questions could include:

- How did you find the ceremony you attended?
- What was it like for you? Describe your experience.
- What stood out for you?
- Was there something you learnt about yourself, the person you represented, or from the wider group? If so, what?
- Do you feel there is value in ceremonies of this nature? If so, in what way is there value? If not, why not?
- Is there any feedback you would like to give regarding the person you represented?
- How are they doing after their return home?
- What have you observed?
- Have you any acknowledgements you would like to make?
- Have you any further comments regarding the course or the ceremony you would like to make?

Important notice regarding 'The Wild at Heart Adventure' course content

Although we cover the intention, the general description, and the logistical preparation for this course here, the actual detailed content is provided in a separate manual (details are provided at the back of this manual).

Because of the demanding nature of this process, we consider training and ongoing mentoring essential to the successful and safe delivery of this course. We make the content available to those who already have the required experience, and to those who are receiving the necessary training.

Because of the 'surprise and mystery' element to this course, it would spoil it for participants to make the content freely available to them beforehand. It is like knowing the outcome to a great novel or movie before you have read it or seen it yourself.

In communities and groups that facilitate this work, there is an understanding that the course content is only held as a paper copy by facilitating members, who agree not to copy it, distribute it or pass it on to other interested parties. Anyone is of course free to discuss the general nature, benefits and purposes of this work, but for safety, effectiveness and confidentiality purposes, not to divulge the actual course content.

We also request that, once participants have completed this course, they too do not divulge the actual course content to others who might well participate in the future.

Please also refer to the notes in the separate 'The Wild at Heart Adventure' content manual.





Closing statement – January 2023

After 22 years of programme delivery, mentoring and resource publishing, it is time for us to close Hearts of Men, and in so doing hand over our work and experience to the next generation of community workers and programme facilitators. We have placed our books and manuals on open access sites for free use.

As individuals, we will still mentor and support when requested to do so. But as an organisation, with all our work and experience now well documented, we feel we have fulfilled our mission.

Everything has a beginning,
And everything has an end.
When something ends,
It makes way for something new to be created.
And so now, we pass on to the next generation,
With the final words, 'Just do what you can!'

For queries concerning any of the above:

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Richard Kloosman – kloosman@gmail.com

Hearts of Men open access publications:

In the Hearts of Men: Men Changing Lives – 2015
The Manhood Experience: Six Experiential Training Courses for Men and Young Men Part One – 2017
The Manhood Experience: Six Experiential Training Courses for Men and Young Men Part Two – 2017
The Wild at Heart Adventure – 2017
Generation to Generation – 2022

Courses Four, Five and Six continue in Part Two of 'The Manhood Experience' Manual.

